A Confutation of monstrous and horrible heresies, taught by H. N. and embraced of a number, who call themselues the Familie of Loue.

Geo: by I. Knewstub. Nott.

Ephe. 4. 14. 15.

Henceforth let vs be no more children, vvauering and caried about vvith euerie vvind of doctrine, by the deceit of men, and vvith craftinesse, vvhereby they lay in vvaite to deceiue. But let vs followv the truth in loue, and in all thinges grovv vp into him, vvhich is the head, that is, Christ.

Seene and allowed, according to the Queenes Maiesties Iniunctions.

¶ *Imprinted in London at* the three Cranes in the Vine-tree, by Thomas Dawson, for *Richard Sergier.*

1579.

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To the right honorable his very *good Lord and Maister, Ambrose,* Earle of Warwick, maister of her maiesties Ordinance, *Knight of the noble order of the Garter, and* one of her highnesse moste honorable priuie *Councel, Iohn Knewstub wisheth increase of all true happinesse and honour, with the continuall comfort of a good conscience.*

GReate haue beene those harmes (right honorable and my very good Lord) which the Church of God in euery age hath suffred at the hands of straungers & open enemies vnto the trueth: but yet nothing so grieuous, as that hurte which she hath frō time to time had at home, by some who haue long layen in her owne bosome, and as Children beene serued from her owne table. For, as ciuill warre is alwayes more dangerous then foraine force: So the enemyes within the church, be they who of al other deale with greatest danger against the Church. Against the force of an open enimy we haue the strength of a double wall: the credite of a cause for Religion: & the concorde of our mindes. But these walles are wanting, when the Church dealeth against enimyes gone out from her, which sometimes haue been of her. For touching the cause of religion, they wil be equall with vs: & touching the points wherin we differ, they may be thought euen of some

who are no sworne enemyes vnto Religion (if matters be not very wisely & with great iudgemēt examined) to ouermatch vs. For the continuance of friendship as they pretend vnto Religion, seemeth to assure vs that their profiting in knowledge and iudgement, and no other cause, hath moued them aswell to be diuers from them selues, as to departe from vs. As for the professed enemie, he is more hardened against our cause and better armed against our selues, when he seeth the cause it selfe as it were parted by opinion, and vs deuided from our selues in affection. These enemyes of the Church do both strengthen the enemies arme abrode, and also discourage the friendes at home, yet hath the true Church alwayes beene subiect to this tryal, euen when Doctrine was moste pure and pastors most painfull. Was not *Moses* in his time troubled with *Iannes* and *Iambres*? *Paule* in his time with *Hymenaus* and *Phyletus*? *Iohn* the Euangelist with a multitude of *Antichristes*: and yet I thinke no man dare take exception either against the puritie of doctrine at those times, or against the trauell & paynes of those persons. Neyther haue we onely examples to tell vs it hath bene so, but doctrine left in the Church to tel vs that it must be so: *There were false Prophetes among the people* (sayeth Saint Peter) *euen as there shall bee false teachers among you, which priuily shall bring in damnable Heresies, denying the Lorde that hath bought them. There muste bee heresies* (sayeth Saint Paule) *euen among you, that they whieh are proued among you may be knowne.* The causes why it must be thus with the Church, doe I finde in the scripture to be these: that the good may bee tried and knowne: & the wicked foūd out & punished. The good are tried whether they loue the Lord, aswel by their affection towarde the doctrine of Christe, as by their fruits of conuersation. For there is no man that loueth

2. Tim 3.8
2. Tim. 2.17.
1. Iohn. 2.18.
2. Pet. 2. 1.
1. Cor. 11. 19.
Deu. 13. 3.

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an other, who is not ſtudious of his diſpoſition, to knowe what is well liked of him and acceptable vnto him, that he may ſerue his humour and be ſet a woorke to his good liking and pleaſure. So that hee who hath beſtowed no ſtudy that way, either is not otherwiſe ſetled in iudgement or moued with affection, but that euery ſeducer may deceiue him: doeth plainely declare therein that he beareth no loue towards him.

Puniſhment is executed againſt the wicked, either by giuing them vp into hereſies and erronious opinions, for that hauinge the trueth in knowledge, they made no conſcience of it, neither in affection did beare any loue towarde it: either elſe becauſe not ſubmitting them ſelues to the ſimplicitie of the word, they haue deſired to be fed with curious queſtions, matters of witte and ſubtile ſpeculations. Of both thoſe offences, we are not onely warned off by the doctrine of the woorde, but alſo by the heauy iudgement of God which did fall vpon certaine offenders herein, whereof there is expreſſe mencio made in the word. Great is the groſſenes the of the Papiſts, who therfore ſtũble at the true church, becauſe ſome proue heretiques that haue beene brought vp in the boſome therof, as if they had neuer red this in the Scripture ſpoken in the perſon of the Church, *They went out from vs, but they were not of vs, for if they had beene of vs, they woulde haue continued with vs*: but greater is the careleſſeneſſe of many that would be accounted Chriſtians, who notwithſtanding all theſe heauie examples and viſible warnings of Gods wrath, bee not touched for all that with care to ioyne conſcience vnto knowledge, and to let a good iudgement haue the honour of a louing affection alwayes waiting vpon it.

1. Timo. 1. 19. 20. 2. Tim. 2. 16. 17.

1. Iohn. 2. 19.

May profeſſors of the trueth now poſſibly bee any longer ſatiſfied with bare profeſſion, when the almighty

tie hath alredy take the reuengmēt therof into his own hands, & begun to driue ſuch out of their dennes, & to hunt them out of their lurking holes, and not to leaue them before hee haue brought their deſerued iudgement of palpable blindeneſſe vpon them: ſo that we ſe them before our eyes, glory in their ſhame, and put vpon them as a garment of honour the couering of confuſion: therefore the punihment of God fallen now viſibly vpon this family, is the iudgement of bare profeſſors and carnal Goſpellers. In theſe perſons they al are arrained, found giltie & iudged. Now haue we learned by tryall & experience, that the Goſpel diſdaineth the ſole attendance of our knowledge, and looketh to bee receiued in like manner with a good heart and friendly affection. And good cauſe and reaſon there is why it ſhould be ſo, for who is ſo meane amongſt men, that would be content with this entertainmēt amongſt his friendes, if at his comming to them they would vouchſafe to name him, and take knowledge that they had ſeene him. And is not this the beſt welcome that many in theſe dayes doe make the Goſpel? they are content to ſpeake to it, & take knowledge of it, but they are but a few, that ſo friendly do entertaine it, as that their heartie goodwil & affection may be ſeene to appeare thereby towards it. This iudgement of God vpon *H.N.* and his Family, ſpeaketh plainly of the Goſpel, that we can not enioy it, if wee giue no better entertainment then they haue done vnto it. For as for them, they are now farther from the knowledge of the Goſpel, then they were the firſt houre that euer they looked vppon the light. For Chriſt is nothing with them but obedience vnto that doctrine which they profeſſe. Which may eaſily be diſcerned by *H.N.* his diſcription of him, which is this: *Chriſtus* doth ſignifie vnto vs (ſaith *H.N.*) the ſafe making oyle of the God ſauing being: and yet more plainely is that matter expreſſed in the Booke entituled

tituled *Theol. Ger.* A booke that euery mā who hath red any of his workes (if his owne coūtrimen had neuer discouered it) might easely perceiue to haue come frō the same spirit which spake in him. These words are founde there touching that matter. *Vetus homo est Adamus, et inobedientia, ipsitas, egoitas, et similia: at nouus homo est Christus et obediētia.* Adā is the olde man & disobedience, he, I, & such like: but Christ is the new man & obedience. Where that obedience is, nothing that he doth is sinne & where that is not, there is nothing but sinne: God hath nothing so proper vnto him, wherein by this doctrine of *H. N.* his illuminate elders be not felowes with him: euerlasting life if that we beleeue him, is fully felt & possessed in this life: here is our heauen, & here is our hell: the resurrection is not corporall of the body, but spirituall of the minde: Now is Christ come to iudgement, and this doctrine is the last trump: they are rysen againe and in perfect ioy, who haue perfectly imbraced it, and those haue alredy receiued their iudgement & be in hell, who do resist it: to be gilty of death by the sinne of an other, or to be iustified by the righteousnes of an other, is a doctrine not onely not receiued of them, but throughout all their bookes impugned: our sinnes by this doctrine, are answeared within vs, and no righteousnesse that shall doe vs good is without vs. Touching which point, this is saide in the Booke alledged before: *Etiamsi Deus omnes homines quicunque sunt ad se assumeret, & ipse in eis homo fieret, & ipsi in eo deus fierent, & idem in me non fieret nunquam corrigeretur meus lapsus.* Although GOD woulde take all men to himselfe and were made man in them, and they were made God in him, and the same shoulde not bee done in mee, my sinne and offence shoulde neuer bee discharged: They onely are the Church, & al cōgregations whatsoeuer that ioine not with thē, they call thē Synagouges of

Theologia Germanica. Cap. 14.

Theologia Germanica. Cap. 3.

Sathan and neſtes of Deuils: they holde that euery man is his owne Sauiour and a Chriſt for him ſelfe: euery mã that hath wel profited in the ſchoole of H. N. is perfit and without ſinne. To conclude this matter, the errours bee ſo many, ſo foule and ſo filthy, as woulde force the very penne in paſſing to ſtay & ſtop the noſe. The onely way whereby a man ſhould enter to do them good, haue they hedged and ſtopped vp againſt vs, for they ſay that they onely are ſpirituall, and therefore iudge truely of the word, that they haue the ſence, and we nothing but the words: they haue the ſpirit, and we nothing but the letter: that they haue the life, and we the body: they haue the carnel, & we the ſhell: they haue the ſword, and we the ſcabbard. To be briefe in this matter of doctrine, *H.N.* turneth religion vp ſide downe, and buildeth heauen heere vpon earth, maketh God, man: and man, God: heauen, hell: & hel heauen. For venom and poyſon which will bring preſent death, hath he diſperſed ouer euery member & article of our beliefe, ſo vniuerſall is the poyſon of his opinion.

Touching conuerſation, howe may wee imagine that there is any ſoundneſſe, when the doctrine and vitall partes be thus infected. For do we not read in the ſcriptures, that moſt ſhameful corruptiõ of life hath alwaies followed as a due & deſerued puniſhment, the corruption of doctrine. *God gaue them vp* (ſaith the Apoſtle) *to their hearts luſts vnto vncleannes, to defile their owne bodyes betwene thẽ ſelues, which turned the trueth of God vnto a lye.* Which thing *Priſcillianus* (of whom *H.N.* hath borowed not only that villanous wreſting of the word by allegories: but alſo that monſtrous opiniõ, that periurie and lying be lawfull and may be doon with good conſcience to conceale religion) confeſſed beeing condemned to dye for hereſie: *Priſcillianus* (ſaith *Daneus*) was put to death at *Treuyris*, which is the moſt famous

Rom. I. 24.

Citie

Citie of *Germany*, hauing confeſſed before that that hee had oftenten times committed moſte ſhamefull wickedneſſe with the women of his ſect. And what a libertie *H. N.* his doctrine giueth vnto all lewdneſſe of life, in his allegorie of the woman that is rauiſhed in the fielde: I leaue it to the conſideration of the godly. Theſe be his wordes in his booke called *Documentall Sentences*, ſpeaking of temptations vnto ſinne: *If they take and lay holde on vs with force and violence, and that then although we cry, there commeth not any power or helpe vnto vs, for to withſtand them in their force and violence: and that they euen ſo rauiſh vs againſt our will, ſo are wee guiltles of the tranſgreſſing: for we haue cryed to be releaſed of the tyranny of the euil, & there is no help come vnto vs. Of the which guiltleſſe tranſgreſſing, the law likewiſe witneſſeth, where it ſayeth: A woman which is violently taken in the field, where as there is not any helpe, and ſo rauiſhed, and although ſhe haue cried aloude, yet gotten no helpe, ſhe ſhall be guiltleſſe of the tranſgreſsing.* What can open anie window wider vnto all wickedneſſe, then this doctrine doeth? For if temptations preſſe vs, and our prayers preſently preuaile not, by this doctrine we are diſcharged of all daunger from the fact, howe often and how grieuouſly ſoeuer we ſhall offende. Whom would not this doctrine, not onely incourage vnto ſinne: but alſo make him impudently ſecure, and ſenſeleſſe in the ſame. This monſtrous birth ſo beaſtly and ſo blinde, hath the contempte of the worde and want of care to keepe it in a good conſcience, nouriſhed and brought forth. Wherby we may ſee with what daunger we walke not onely wickedly, but alſo careleſly againſt the worde. For this ſpectacle doeth plainly ſhew, that it is more precious in the Lord his ſight, then that he either can or will put vp at our hands, the contempt and neglect of the ſame. And therfore when we ſee at this day, thoſe men who

Danæ. in Aug. de hæreſ. cap. 70.

Document. ſenten. cap. 13. ſect. 8.

Deut. 22.

ſometimes haue knowne the trueth, become as beaſtes voyde of all reaſon: let vs vnderſtande that the Lorde thereby meaneth to magnifie his worde, and to let men perceiue the might and Maieſtie of the ſame. For when he cannot abide that they ſhould anie longer enioy ſo much credite by his word, as the ſhew & bare profeſsiō would yeeld vnto them, which is al that they would require: but that he wil haue thē turned out of their clouts and laid naked in their ſhame: doth he not from heauē by ſuch iudgements preach & declare the maieſtie and might of his word? Is not that the great ſeale ſent from heauen into the earth, to be ſet vnto the worde for the authorizing thereof? For ſeeing they would not reuerence it brought vnto thē vnder the Lords owne hand and ſeale of ſignes & miracles: they haue forced him by bringing theſe heauie iudgements vppon them for the further confirming of it, to ſet his ſeale the ſecond time vnto it. Should not all men nowe feare to prophane it, when there is here among vs a mark of ſuch maieſtie ſet vpon it? Should not euerie man now examine what reuerence he doth beare vnto it, when he ſeeth for the freeing of it from contempt ſo great & plaine a print of authoritie to be ioyned vnto it? Let people now take heed how they cheriſh that humor within themſelues, which cannot beare any other teaching of the woord, then that which is ſo interteyned of the eare, that it can not bee hired ſo much as once to vewe and viſite the heart. Let thoſe feare who cannot digeſt the word vnleſſe with eloquence and wit, curious queſtions, & prophane hyſtories and fables, the power and ſtrenght of it bee ſo allayed, as nowe there is no more any maieſtie in it. And ſeeing we haue ſuch ſenſible iudgement among vs againſt them, who like not the ſimplicitie of the worde, but will feed of ſpeculations and myſticall matters: let them who miniſter the worde, take heede

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they feede not that affection in them, by laying on ſuch painting and colours, as may rather make them wonder at the workemanſhip, then take any profite by the worke. Let them teach and exhort with wholſome doctrine, not onely planting knowledge in them, but earneſtly calling vpon them to keepe their knowledge in a good conſcience, and ſo much the rather, becauſe wee ſee before our eyes, what a daungerous ſhipwracke they haue made euen of knowledge, who haue gone vnto the ſea with it, in the riuen veſſell of a corrupt conſcience. Let them ſtyrre them vppe to haue their reckoning in a readineſſe, ſeeing the Lorde hath alreadie begonne to viſite the contempt of his woorde. Let them vrge them likewiſe to ſeeke for iudgement in the word, whereby to diſcerne ſpirites, that ſeeing nowe we bee ſought and ſifted that way by Sathan, we may be found ſufficiently armed likewiſe on that ſide againſt him, leſt wilful ignorance ſhould bee puniſhed in vs with obſtinate errour. Let vs prouide that thoſe may be ioyned togither which the Lord cannot abide to put a ſunder: that zeale, for lacke of knowledge doe not degenerate either into ſome daungerous ſchiſme or ſuperſtition: neither yet knowledge for want of zeale & affection, either into vnprofitable curioſity, or els into ſome horrible hereſie. Touching thoſe who be of opinió that theſe hereſies will vaniſh away of thémſelues, becauſe the matter is ſo groſſe, & the men be ſo vtterly vnlearned, and therfore would neither haue ſword nor pen pulled out againſt them: They are to be required that they woulde vouchſafe to haue their iudgemét waied by the word, ſo ſhould they find it lighter then the wind. For doth not the Apoſtle tell vs, that want of affection and loue towards the truth, pulleth the eyes of our knowledge out of our heads, & procureth belief & credit vnto manifeſt lies & vntruthes: inſomuch that where this iudgmét of god entreth, the greateſt vntruthes ſhal not be receiued

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in opinion, but cõſtantly in beliefe, & ſtrong perſwaſiõ: now with what affection the goſpel is receiued of many among vs, whether with ſo good an affection as will warrant vs that way, I think in this behalfe a good confeſſion is much better then an euill defence. And touching the want of learning in the patrons of theſe hereſies, who knoweth not, that *Alexander* the Copperſmith wrought more woe vnto the Apoſtle S. *Paule*, by hindering the courſe of the goſpel, then any either eloquent Orator, or ſubtile Philoſopher. For when ſimple men ſuch as be artificers, thruſt forth themſelues with as much boldnes as blindneſſe, to be guides for others vnto God: forthwith that is fathered by the multitude vpon the miraculous & extraordinarie worke of God: and therefore they will haue all of them, who haue atteined vnto knowledge by ordinarie meanes, of neceſſitie yeelde and giue place to their better & ſuperiour. My purpoſe was at the beginning to haue dealt onely with his booke intituled *Euangelium Regni*, but finding it ſtand often vpon one thing (as what order can confuſion affoord vnto vs?) I thought I ſhould better prouide for the Reader, if I ſhould examine his iudgement vpon euerie ſeueral article of our beliefe, which he hath ſet downe in his firſt exhortation: and withall for the better vnderſtanding thereof ſhould cite theſe places out of his *Euangelie*, where hee handleth the ſame matter, and that ſo largely, as it may eaſily appeare vnto all men, that neither I haue miſſed of his meaning nor yet dealt vnfaythfully by ſuppreſsing any trueth in my allegations. Where he doth vſually peſter his margent with plenty of authorities, as if nothing but ſcripture might at any time be heard out of his mouth: It is a bayte layde for the ſimple, who either cannot or will not examen the matter. For falſhoode wil as wel guard the trueth, as thoſe authorities defend the cauſe he hath

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in hande. I haue peruſed them one by one, which are alleaged to warrant his calling, where I am ſure hee bringeth foorth the beſt euidences that hee hath, becauſe it toucheth his freehold: let them be viewed, that is the treatiſe which I firſt deal withal, and as they deſerue, ſo let the reſt be beleued. Wherin vnleſſe I ſhould ouermuch abaſe *H.N.* I can no better match him then with S. George, as the papiſtes doe deſcribe him. For as S. George loueth to bee alwayes on horſbacke albeit he neuer ride: So H.N. hath great liking to be mouting in the margent vpon the autorities of the ſacred worde, albeit they neuer ſtep forth with him, to ſpeake ſo much as one woorde for him. I haue added next vnto that before I enter to examine the articles of the beliefe, his iudgement of originall ſinne, taken out of the 5. Chapter of his Euangelie, becauſe thoſe only were the matters which that booke had more and beſides that doctrine which is handled in his expoſition vpon the Creede. His words be wrapped in ſuch darkneſſe and obſcuritie as doe geue euident teſtimony of his minde, that he meaneth to deceiue. As for the parts of his arguments, they be at ſuch variance with in thē ſelues, that the cōſequens can by no right be denied the good abearing againſt his antecedent. For mark their meating, & you ſhal perceiue that alwaies the one draweth vpō the other, & wil neuer leaue him before he haue either a leg or an arme of him. And in aſmuch as partly by his dark ſpeaking, & partly by his allegorical expoſitiō, he hath hatched a mōſter of perfectiō, which he calleth Chriſt: I haue added to the end of this booke 3. ſeuerall ſhort treatiſes, of thoſe 3. ſpecial matters, concluding the booke with a Sermō which I made heretofore, moued therunto by the iudgemēt of ſome, not only for that the preſent occaſiō did then force me to ſtād vpō that hiſtorie of Chriſt his death, which *H.N.* would wholy,

wholy and altogither transforme into an allegorie: but alſo for that in ſo large a matter of doctrine to reforme our iudgemēt, I wiſhed there might be ſomwhat ioined to further our cōuerſation. I haue likewiſe ſet down the iudgemēt of ſome godly & learned, as wel of the Dutch church as of our owne, touching theſe hereſies of *H.N.* that thēſelues may ſee I am not alone, neither in my opinió of thē, neither in this neceſſarie cōtention by writing with thē. Theſe fruits of my labours my (very good Lord) I preſent vnto your honour as a publike teſtimonie of my humble duetie & good will vnto your L. not only in reſpect of my ſelfe for your L. great good deſeruings towarde me, but alſo in regarde of many others, who find a ſafe harborow vnder your honourable protection, and haue ſuch an eaſie acceſſe & entrance vnto your honour, in all their good occaſions and lawfull requeſts: as bindeth vs vnto all duetie and thankfulneſſe vnto his maieſtie and your honor as his inſtrument for the ſame. Which hath made me bold at this time to cōmend vnto your honourable care, the redreſſe of a dangerous enormity, which of late hath broken out in this land, I meane this Athiſme brought in by *H.N.* & that his houſehold who will bee called the Familie of loue. The ſeruice your honour may doe vnto God in it, is great: the hope to preuaile againſt them in like maner is good: for as true Religion ſpreadeth and increaſeth vnder the croſſe, ſo puniſhment and affliction is the bane of hereſie and falſe religion. With what care and conſcience ſuch matters are to bee dealt withall, that which is read in Deut. 14. may ſufficiently direct your honour. Where it is plainly declared, that if anie ſhall ſecretly intice vnto a ſtrange religion, either friend, huſband, or brother, (the neareſt bondes that nature or friendſhip hath) they ſtand charged not only to reueale it, but alſo that their handes ſhall be firſt vpon them, to

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Your Lordſhips moſt bounden to ſerue in the Lorde.

Iohn Knewſtub.

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Your Lordſhips moſt bounden to ſerue in the Lorde.

Iohn Knewſtub.

To the Reader, grace and peace.

He holie Apoſtle ſpeaking of the comming of the Romiſhe Antichriſt, ſheweth that the Lorde woulde ſet vp that rennagate ſeat, as it were an executioner or ſergeant of his wrathfull iudgement, againſt thoſe which ſhould not haue the loue of the trueth: that they which would not effectually beleeue it, receiuing ſentence of the Lord himſelf to beleeue lies effectually, ſhoulde be put to the execution thereof by the miniſterie of that ſeat. The truth wherof as in other places of Europe, ſo in this our Countrey eſpecially, is euidently ſeene: where the Lord ſitting in his Aſsiſe not twiſe a yeare, but all the whole yeare long, reuengeth the ſhameful contempt and neglect of his truth: by ſending numbers to their ſtie or walter againe, which beeing drawne into the fouldes of Chriſt by the preaching of the Goſpell, behaued themſelues coldly and careleſly therein. And albeit in long proceſſe of time, this only cāker of Poperie, be able to eat vp the whole church: yet the ſinnes of our Countrey crie ſo loude, that is to ſay are done ſo openly and ſo vncōtrolledly in the ſight of the Lord, that as if he woulde make a ſhort hande of all, he ſetteth vpon vs with diuerſe engines, at once to pull downe that which he hath ſo graciouſly builded, and with diuerſe axes layde euen to the roote, vtterly to cutte vp that which his owne hand hath planted. 2. Theſ. 2. 10.

And to follow the former compariſon, as where there are great ſtore of fellons, the Iuſtices of Aſsiſe, are faine to ſeuer and ſingle themſelues, to make the

ſpeedier hande of them : euen ſo through heapes of thoſe which haue no loue of the truth in them, the lord is as it were faine to erect vp other iudgement ſeates, by the which hee may eaſe himſelfe of them : and to appoint other hangmen, for their quicker diſpatch to the place whereunto they are adiudged. And therefore contenteth not himſelf now with the hereſie of the Papiſtes, which haue beene a long time the principall ſincke to receiue the outcaſtes of the Church, nor with the hereſie of the Arians and Anabaptiſts, as it were other houſes of office, whereunto ſome of the filth of the Church hath beene diſcharged : but ſtirreth vp other brandes of hell, to ſet fire as it were in euerie corner of the Church. Of this ſort are the vnlouely companie of them that call themſelues the Familie of loue.

Wherevpon it may be vnderſtanded howe vntruly the Goſpel is charged, as that which is in ſmall fauour with God : becauſe in the time of the preaching thereof, there riſe ſuch damnable ſectes, and that from them, which haue borne the name of Goſpellers. Wherein the Goſpel needeth ſo little to feare the confeſſion hereof : that the ſame tendeth euen to the iuſtifying of the great price and eſtimation, that the Lorde hath it in. For as the great eſtimation of the lawes of the lande, is taken from the ſeuere puniſhment practiſed againſt the deſpiſers of them : ſo theſe fearefull iudgements executed vpon them, which in their mouthes vaunting the Goſpel, in their workes denied the vertue of the ſame, are preachers of the great ielouſie, which the Lord hath ouer the doctrine of the Goſpel. Which alſo becauſe he woulde not haue ſlaundered with the filth of ſuch ſectes, he ſo ordereth the matter : that where our Church hath no ſtrength to throw thē out, they ſhould willingly caſt out thēſelues : therby to receiue their ſhame vpon their owne heades, & to cleare

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the Goſpel with all reaſonable men, of that ſlaunder which ſome would gladly faſten vpon it. For if holding their monſtrous opinions, they had notwithſtanding remained in the boſome of the Church: although falſly, yet colourably it might haue bene ſaid, that the Goſpel fauoureth ſuch miſhapen & deformed things. But when as the Lord, in care to vphold the good report of the Goſpel, hath caſt them out, and they in a conſcience of the hatred that the Goſpelling Churches beare vnto ſuch frenſies, haue ſundered themſelues from them: it is maruaile that there can be anie ſo blind as not to ſee, or ſo impudent as not to confeſſe, that neither the goſpel is the mother, nor the Churches thereof the nourcerie of any ſuch helliſh opinions. It is not therefore the loue of the Goſpel profeſſed of vs, but the want of loue, not the profeſsion but the fruitleſſe profeſsion: that is cauſe of theſe confuſions.

Whereof there is yet more clearer proofe, in that as the rout of theſe heretiks, looked for the enmitie of our Churches: ſo haue they felt their hand more ſore vpon thē, then the hand of any other cōpany in the world: yea our Churches litle finger hath weyed heauier vpon thē, then the loines of all other aſſemblies whatſoeuer. The Papiſts pretēd great enmitie to the Anabaptiſts, Swinkfeldians, Arians, & other ſuch deteſtable *Antitrinitaries:* yet for twentie of our fields fought againſt thē, they are not able to ſhew two: for a hundreth ſtrokes giuen by vs, they are ſcarce able to ſhew one giuen by them: that is to ſay, they are ſcarce able to ſhew a line for a leafe, or a leaf for a booke. And euen in this Apoſtume of the familie of loue doubt you nothing, but the Papiſts make ſhew of ſuch a hatred, as cannot be outmatched. How beit it if you loke either to the cauſe, or the effect of hatred, you ſhall ſee their viſard eaſily pulled of. As touching the cauſe, it ſhal plainly appere by the diſcourſe of

their opinions: that the Papiſtes hauing moe thinges in common with them then wee haue, haue leſſe cauſe of hatred then we. And for the effect, let them ſhewe where anie of the Iuſtices leaning to Poperie, haue ſo carefully and painefully dealt for the ſuppreſsing of them: as haue the Iuſtices which fauour the Goſpel. Or let them ſhewe, where anie of their Popiſhe Cleargie, hath laboured for the ouerthrowe of their Hereſies: as haue the Miniſters of the Goſpel. I meane not to charge their Cleargie for not ſpeaking, where their ſilence is ſo iuſt: but yet for not writing, howe can they deliuer themſelues, conſidering their leyſure which they both haue a hundreth folde more then our Miniſters, and which they can vſe againſt vs at their pleaſure.

But as in this effect of our hatred againſt hereſies, we haue in Chriſt Ieſus a godly triumph, in reſpect of the Papiſtes: ſo for the want of that care which ſhould further be in vs, aſwel for the preuenting of ſuch miſchiefs before they fal, as for the remouing of them when they are fallen: we, euē we all haue great cauſe to hang down our heads. For albeit the lord in his moſt iuſt iudgemēt, for reuenge of the contempt of the Goſpel, hath giuen vp theſe miſerable men to their owne fantaſies: yet is it alſo certaine that our incircumſpection hath had a mighty ſtroke, to the bringing of it to paſſe. For firſt the gates of the Citie of God with vs, lie ſo wide open to all that will enter in: as if wee might looke for that ſecuritie here vppon earth, that both doores and barres, lockes and keyes ſhoulde bee needeleſſe. For if anie will enter into our Churches, who almoſte is there, to aske him from whence hee came: to inſtruct him of the lawes of the Citie: to require publike, both confeſsion of his former infidelitie, and profeſsion of a ſounder fayth? Secondly, if being thus raſhly admitted,

admitted, there were yet ſome wall or raile to holde them in, vntill ſuch time as they might bee better taught: The careleſſe receiuing of them, might haue beene ſomewhat recompenced by a narrowe watche and warde, that they ſhoulde not iſſue out againe. But both the gates of our entring in, and going out, being thus vnkept: there groweth vnto the Church an infamous ſlaunder, whileſt they are all iudged to haue beene of our Religion, the greateſt number whereof haue beene ſuch babes therein, as they knewe not the difference betwene their right and left hand. So that the bare name of Goſpellers excepted, which they gat by treading now and then vpon the pauement of our aſſemblies: they ſtill remained in the ſame ignoraunce of the truth, wherein they were at firſt. Where againe it appeareth, howe vniuſtly the Goſpell is charged with theſe fallings away, which it woulde haue ſtayed, if it might haue had the full courſe: as is to be ſeene in other places, where the ſame Goſpell being receiued, ſuch offences ſo thicke and threefold haue not enſued. For this happineſſe, that no offences at all ſhould bee: happened not vnto the Churches gouerned by the Apoſtles themſelues.

This then being a great peece of our fault, for that we met not with theſe miſchiefs aforehand: another peece is, that due care hath not bene taken, for the aboliſhing of them, after they were entred in vpon vs. Wherevnto albeit (as is aforeſayd) diuerſe godly, both Magiſtrates and Miniſters haue put to their hand: yet as in a houſe ſet on fire, all runne to the quenching of it, ſo it behoued that to the ſuppreſsing of this fire, comming forth of the bottomleſſe pit of hell, all ioyntly ſhoulde haue giuen their attendance, and euerie one haue drawne a bucket of thoſe waters, which the Iſraelites did in their calamitie. For I meane not, that they ſhoulde haue met 1. Sam. 7. 15.

to deale with the familie of loue: but with the Lorde our God. Who as in his iuſt wrath, hee hath raiſed vp this curſed ſect: ſo vnleſſe the ſame bee firſt appeaſed, in humbling our ſelues before him in prayer with weeping and faſting, our eyes may faint in our heades with looking for remedie either of this euill or of any other, that hang ouer vs.

But I ſee well enough what the cauſe is: why in ſo great an ouerplus of cares for other things, there is yet ſo ſmall care taken of this, and it is, becauſe it is not eſteemed perillous vnto the eſtate. So (by the way) is the glorie of God troden vnder our feete, which howſoeuer it be defaced: yet ſo that it be imagined (for truly it cannot be) without hazard of the eſtate, there is almoſt none that layeth it to his heart. But yet tell mee (I pray you) howe come we to be ſo ſecure of the eſtate againſt this route of heretikes. For let it not hurt the eſtate, that it is the peſtilenteſt hereſie that euer was in the land, that it leaueth neuer a peece of the knowledge of GOD whole and vnſhaken, that it is a maſſe or packe of Poperie, Arianiſme, Anabaptiſme, and Libertiſme: I ſay let all this not once touch the foote of the eſtate, which notwithſtanding preaſeth to the verie throate of it: yet that it maketh no conſcience of anie duetie to men, their owne brood onely excepted, that they may lie to all, ſo they ſay true to themſelues, that they thinke euerie thing lawfull (how filthie and howe diſorderly ſoeuer) that their fantaſticall ſpirite telleth them, doeth it not goe ſtraitly and directly to the ouerthrowe of the cõmon wealth? For if it ſhoulde but ſuddenly come into the giddie pate of one of their perfites, that there ought to be no Magiſtrate, or that none ought to bee better than other, or poſſeſſe more then other: it muſt bee by and by holden for ſo reſolute a doctrine amongeſt them,

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as if it had beene ripely debated and decreed by all the Vniuerſities in Europe: yea (a horrible thing) as if it hadde proceeded from the ſacred mouth of GOD. And who can tell, whether theſe bee their thoughts alreadie: which they ſmother, vntill ſuch time as they haue gotten an armie to execute them.

A number in this lande, vppon a falſe alarme, haue beene in a vaine iealouſie and feare of Puritaniſme. Nowe the iuſtice of GOD hath payed vs. For that which was ſpoken before in ſlaunder, nowe may bee ſpoken in trueth: and that which was beleeued, when it was not, is ſcarce ſuſpected when it is. For if you ſeeke after the Puritans, theſe they bee. Which although for their looſeneſſe of life, they are from the toppe to the toe nothing but blottes: yet bragge they of all perfection, euen vnto a verie deifying of themſelues, what miſchiefe therefore yee feare might come from the Puritans, that looke for aſſuredly at their handes. Iud. 12.

Howbeit the ouglineſſe of this Hereſie which ſhoulde driue to a feare, doeth (as it ſeemeth) make men careleſſe of it. For they thinke that ſuch a monſtrous miſshapen hereſie, ſhoulde finde louers either verie fewe, or if anie number: yet ſuch ſweepinges of the people, as may, at good leyſure, eaſily bee caſt out. For the firſt whereof, they little knowe either what the corrupt nature of man is: or what is the deſert of the contempt of the Goſpel amongeſt vs. For there is no wickedneſſe ſo groſſe, the print whereof our waxie and pliable nature to all euill, is not meete to receyue: and it is the Lordes iuſt iudgement, that they which haue deſpiſed the higheſt wiſedome, ſhoulde be throwne into the extremeſt follie.

And if anie hartning were taken, in that they are of the raſcall ſort. Firſt it is not generally true: theſe ſhameleſſe dogges thruſting themſelues (for a fatter ſoppe) into houſes of great wealth. Secondly their baſeneſſe, ſhoulde not free vs from the feare of them: if we remember that the Iuie which is ſo deſpiſed and ſo lowe a ſhrub, doth in climing by little and little, kill the talleſt and mightieſt Oake in the fotreſt. Take example firſt of *Demetrius* the Siluerſmith, who ſet the whole Citie in an vprore, againſt the Goſpel: and then of *Alexander* the Copperſmith, of whom by the complaintes which Saint *Paule* maketh of him, and imprecations againſt him: it is apparaunt, that he had by him receyued more hinderance in his miniſterie, then by anie other, either Doctours of the Lawe, or Princes of the common wealth. And if they were ſo ſtrengthleſſe, as they be ſuppoſed: yet the ſwarmes of them ſhoulde cauſe men to bee waking, vnleſſe they haue forgotten, that neither all the wiſedome nor power of Egypt, was able to reſiſte the armie of Lice, which the Lorde ſente againſte them. And it is to bee feared, leaſt this louſie cõpany of the familie of Loue, be ſtirred vp, not onely to beat vs, but as it were to dry beate vs: that like as the Goſpell hath beene mocked amongſt vs, ſo the Lorde ſhould choſe him ſuch rods, wherwith he might as it were in great ſcorne and diſdaine ſtrike vs againe. Such were the *Hunnes*, *Gothes*, & *Vandales*, which being rayſed out of the dunghil, and men of whome ther was no reckoning made: yet had they ſuch ſtrength through the weake profeſſion of the Goſpel, ſuch greate ſucceſſe through the ſmal ſucceſſe therof, ſuch ſwiftneſſe through the ſlackneſſe in it: that ſetting vpon the mightieſt and moſte warlike nation in the world, they made in ſhort time ſuch a hãd of them, as if men had had to do with Mice, or fire had met

Acts. 19. 23.

2. Tim. 4. 14.

met with Stubble: ſuch a woonderfull GOD is the Lorde, who as he oftentimes in mercie, deliuereth his by thinges of nothing: ſo againe in wrath, hee plageth them by thinges of like value.

But peraduenture, as the verie name of the houſeholde of loue, is their great glory: ſo it may breede in vs an opinon of their harmleſneſſe. For who can feare any euill from loue, which doth good to all, and hurteth none. Howbeit adde only (which the trueth it ſelfe doth proone) that it is the houſholde of Selfeloue: and then what miſchiefe is there, whiche wee may not make iuſt account of, if their handes be as able to deliuer it, as their heartes are frutefull to conceiue it. For except a fewe faire ſpeaches, wherewith they would (forſooth) approue them ſelues to bee led with the ſpirit of Loue, and which are rather a cloke to couer their hatred againſt vs, then any wholeſome fruite of vnfained loue: their loue is ſo lame, that it cannot ſteppe a foote out of their owne doores. And as we haue nothing to truſt to in this title, ſo they in vaunting them ſelues of it, doe but glorie in their owne ſhame. For I can as well affoord it them, to the diſcouerie of their owne fylth, as the name of Ieſuites vnto the Papiſtes, which pride themſelues therein. For as they leauing the title of Chriſtiãs cõmended to vs in the holy ſcripture, Acts.11. and coyning a new of their owne braine, carrie the note of their intollerable arrogancie in their forehead, red of all which vnderſtand anie thing of Chriſtian modeſtie: euen ſo alſo is it in this vermin. For beſides their pride, whereby they haue ſought them ſelues a title apart from others: what an intollerable arrogancie is it, to leaue the titles of the ſcripture, for a liking they haue Gal.6. to thoſe of their owne forge? For if they would needes ſingle themſelues by a ſeuerall name: why tooke they not the name of the houſeholde of fayth mencioned in

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the Scripture, rather then the name of the houſeholde of Loue, wherof there is no ſuch mention.

The ſame or not vnlike iudgement, of their ſtrange phraſes, wherewith they apparell and ſet foorth their ſtraũge opinions & deuiſes: that to thoſe which haue their ſences wel inured to diſcerne of doctrines, it will be as eaſy thereby to diſcry their new learning, as it is to know an outlandiſh man by his toung or ſpeach. For they are ſo ſwelling, as if they had feared leaſt they ſhould not haue beene ſufficiently knowen, to bee of thoſe deceiuers, which the Apoſtles Saint *Peter* and S. *Iude* haue marked out: vnleſſe they had ſhewed vs this brande, which the holie Apoſtles did ſet vpon their tounges. Albeit to ſay the trueth, in this manner of handeling, there is not more pride, then crafte and deceite. For therefore, no doubt, doe they ſo farre paſſe and exceede the meaſure of the common ſpeach: that the ruder ſorte not able to vnderſtand them, beeing aſtonied, might be as it were hanged in an admiration of them. Whereof if I ſhould giue you a paterne, I could not doe it more aptely then in ſending you to the gibberiſh of our Rogues, or of the counterfait ſort of Egyptians: which were woonte to haue a ſpeciall chat: wherewithall they amazed the ſimple men, whileſt they drewe them into their nettes. Whatſoeuer it is, it is moſt vnlike the language of the holie ſpirit of God. For in ſteede that it doeth vtter graue and high matters, in a lowe and familiar ſtile: they ſet forth their trifling and halfepeny doctrines, with loftie and high phraſes of ſpeech.

2. Pet. 18. Iude. 16.

Nowe it remayneth, that for the glory of God ſo ſhamefully defaced, for the trueth ſo ſlaunderouſly reported, for the Church ſo grieuouſly ſtricken, for the common wealth preſently wounded, & further hazarded

ded: that all thoſe to whome the Lord hath giuen any meanes of ſtopping this gap, where at his wrath hath thus broken in vpon vs, make haſt to the reſcue of the trueth, and reſiſtance of the euill.

Firſt of all therefore we muſt all humble our ſelues vnder the reuenging hand of GOD, in prayer and faſting, in ſackcloth and aſhes: that if by ſtanding before the Iudge, and confeſſing our giltineſſe of crime, wee doe put the halter as it were aboute our owne necks, hee may peraduenture haue compaſſion on vs, and repente him bothe of this, and other the euils which hee threateneth againſt vs. The exerciſe whereof ought (without all controuerſie) to bee publike: to the end, that the Church with all hir Children together lying proſtrate before his Maieſtie, all their cryes & complaints at once ſent vp, may ſo ring in his eares, as that he may be the rather moued to pittie towardes her. But if it be holden out, from the publike aſſemblyes: then the Lorde caſteth this charge of ſanctifying a faſt vppon priuate and common houſes. And if the priuate houſes bee ſparred againſt it, through their careleſſe Maiſters: yet let euery faithfull perſon, who trembleth and quaketh when the Lorde roareth, take him to his Chamber for the humbling and ſubmitting of himſelfe before his GOD.

Then her Maieſtie is heere moſte humbly to bee deſired, that that God which hath preſerued her royall perſon vnto the crowne, and in the crowne, from all the treaſons intended againſt her: may haue her ſword (or rather his owne ſwoorde committed vnto her) drawne vppon theſe horrible treaſons, which are in a high hand committed directly againſt his own perſon: to the launchinge of ſuch as are curable, and to the

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quite cutting off of thoſe that are deſperate, the Captaines eſpecially. Her moſte honourable Councel, is likewiſe moſt humbly to be deſired, that they would ſo croude vp other their weightie and graue conſultations, that this alſo which in weightineſſe, giueth place but vnto few, may haue the rowme that it deſerueth. Namely how her Maieſties Swoorde, may be moſt cooningly and rightly handeled, for the ſpeedieſt and effectualleſt riddaunce heereof. Her worſhipfull Iuſtices and other inferiour Magiſtrates, that they would ſo diligently waite vppon the execution: as that they remember, that the greater haſt they make againſt them, the greater ſtay the Lorde will make in his iudgement againſt vs. The carefull miniſters of the land, that they would not onely labour to kepe their flockes from the contagion of this peſtilence: but ſeek alſo to pull ſuch out of the fire, as through ſimple ignorance haue fallen into it. The godly people, that they would remember dayly ſo to commend the good ſucceſſe of both the miniſteries, of the worde and of the ſworde, vnto the Lord: that the proſpering in the ſubduing of this deteſtable hereſy, it may (by continuance of a godly peace) go well with them and theirs after them. So ſhall not onely the euill it ſelfe, but alſo the ſlaunderous charges againſt the Goſpel, be cleane wiped away: whileſt the hereſies which ſprang without the fault of the Goſpel, ſhall be remooued by the power of the Goſpel: & whilſt the euils which roſe through the ſleepineſſe of ſome of the profeſſors, ſhall be put downe through the watchfulneſſe of them all: whileſt finally this hereſie being of ſome confuted, of other ſome puniſhed, prayed againſt of all: the Goſpell may haue a greater triumph in the conqueſt of this hereſie, then if it had neuer beene inuaded by it.

FINIS.

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The iudgement of a godly learned man touching this matter, sent mee in a Letter.

Hen I did first heare that you had taken in hand a confutation of the heresie, or rather of the heape of heresies, which some yeeres past comming out of Dutchland arriued in Englande, and receiued in many places secret, but dangerous and yet too too safe entertainment: I did rather feare an euil, then hope for a good issue of that your godly labour. For considering first the dark and deceauing words, the new phrases, and blasphemous allegoryes wherwith the Family of Loue, fill their bookes, which speaches may be expounded thus if they will, and otherwise if they liste, chaunging with euery change of person in that family as he is more or lesse vrged, or able to answere, or as may most deceiue or auoyde a mischief: Secondarily noting that they deny principles, and groundes of Religion, scorning the ground of all grounds, the most holy Scriptures of God, & that in the most holy poyntes touching the person and offices of Christ Iesus, our iustification and sanctification: thirdly finding that they haue a double hart & a chaungeable tounge, renouncing and recanting before Magistrates, and vpon their commaundement before the world that they maintained, and are resolued notwithstanding to maintaine still in sworne obedience to H.N. *according to the like practise of counterfaiting Papists, who make shew of religion hauing sworne hearts to the Pope, whose dispensation either they haue, or trust in some reconciling reliques and ceremonyes from Rome: for these causes I thought it some danger to lay open suche blasphemyes, such escapes of an euill and erronious conscience, which beginning long agoe in the ancient heretiques, the* Priscillanistes, Montanists, Pelagians, Anabaptists *and* Catharists &c, *and hauing been long time buried in the botome of*

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Hell, are not thence to be raked any more. Also I thought it almost impossible to meet with such an inconstant and slippery serpent, that hath so obscure wordes now to hide, and now to conuay her poyson, thereby to auoyde the wholesome remedy by the worde, and iust punishment by the magistrate. But, my good brother, these my doubts grew from the eye I had to their will and way: finding the Serpent so subtile to charme others, & yet himselfe to shut his eare so against the trueth, that he will not heare the voyce of the charmer, charme hee neuer so wisely: and that it is as hard to finde out his way, as the way of a Ship that hath sayled through the sea.

For afterwarde considering that Antichrist did bring (as he thought) to perfection the mystery of iniquitie in the working force of Satan, in all powers and signes and lying woonders, and in all deceit of vnrighteousnesse, as S. Paul prophesied, & we in these last ages, haue clerely seene: and that notwithstanding God hath already, almost altogither consumed that man of sin with the spirit of his mouth, which is his word preached in the Gospel. I acknowledge with praise to God the father in Iesus Christ for that sword of the spirit, that two edged sword, that it is able either to heale, or to wounde to death all aduersary power, be it either in al impietie of heresie, or in all corruption of maners. Yea if H.N. *were freed from all his sinne, and washed from all corruption: If he in deede were, as he is in the fancie of his familie an angell from heauen, or by an other transubstantiation more then an archangell, or that which they affirme and I dare not write: yet teaching otherwise then we haue receiued from the holy Prophets and Apostles, he is to be holden accursed, and his Gospell of the kingdom with all other his doctrine to be had in abhomination. They that pray, are thus to pray against such heresies: they that write, are so, vpon occasion to write, and Magistrates are in a zeale of Gods house to put on that minde, that the holy trueth may bee exalted, and all heresies rooted out to the glory of GOD, and the preser-*

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uation of his Churche from thoſe damnable waies, where-in many, not eſteeming nor ſeeking the trueth, are ſooner deſtroyed, then they can feare deſtruction. Therfore you haue doone wel in the Lord, drawing out that ſworde of the worde of God, to make a ſeparation betweene thought and thought, betweene practiſe and practiſe, betweene ſecret & open paths of errour and contempt, betwene ioynts and marrow, betwene ſoule and ſpirit, that all the outgoings & eſcapes and dennes wherein theſe hereſies either lye in waite and worke againſt the trueth, or hide themſelues from diſcouery, may be diſcouered, and the bright face of the trueth appeare to the great glory of God, ouerthrowing of al error, cõuerting thoſe of that family of Loue, whom he hath loued and in mercie will conuert, deliuering their eyes from blindeneſſe and feete frõ falling: and to ſtay thoſe that might, for want of the voice of the trumpet, ſodenly fal into the enemies hand, to be caried away into the miſerable captiuitie of thoſe hereſies, and to the ſecond death that followeth thẽ as their iuſt reward. Alſo the Magiſtrate by ſuch a manifeſt diſcouery of thoſe blaſphemies againſt God, againſt his Chriſt, againſt his worde, ſhall more & more ſee into the great danger of their horrible ſect, and find neceſſary cauſe to ioyne with the worde to cut it off. leſt in the end they with their brethrẽ the Anabaptiſts, exalt themſelues aſmuch againſt the holy and neceſſary authoritie of magiſtrates, as they doe already againſt God and his word, by whome Princes raigne & receiue their bleſſed peace and ſafetie. Againſt which Magiſtrates this practiſe they haue vſed and ſtill doe vſe, abuſing their holy place of Iuſtice: they recant in woordes, without recantation in heart (as I noted before) holding it for a rule, that they ought not to deſtroy the Temple of GOD (whiche is ſay they in a groſſe and abſurde interpretation) our body: and therefore we will not be brought to perſecution and death. Making a rule againſt the rule of Chriſt, and againſt the moſt wonderfull practiſe thereof in him ſelfe, and his holy Martyres:

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who loosing their life heere haue found it in heauen: and hauing their bodies burnt to ashes in hope they looke for the ioyful resurrection of the same bodyes at the comming of Iesus Christ. Therfore, my very good brother, I thanke God for your labours praying his maiestie to blesse them, that the offenders may see and repent their offence: that others yet free, may remaine by such instruction free for euer from those and such heresies: and may be more & more armed against error with the trueth, and comforted therein to their saluation.

Praying also that God would continue with increase that spirit of zeale and wisdome in the heart of our most excellent soueraine the Queene & other in authoritie vnder her, to represse those fantasticall and erronious spirits, being indeed the true succession of those ancient Catharists & Puritans, *who thought themselues not to sinne, but actually to bee possessed with absolute holinesse and pureneſſe. For so those thinke of themselues, and plainly affirme it of their illuminate elders. But howsoeuer they seduce some goodly and zealous men & women of honest and godly conuersation, placing them at the porch of their Synagogue, to make a shewe of holinesse, and to stand there as baites and stalles to deceiue others: yet alas who can without blushing vtter the shame that is committed in the inwarde roomes, and as it were in the heart of that Synagogue of Satan. These are the things I haue thought touching the booke, and a testimonie of my greate ioy touching the same. And besides the good I haue already noted this confutation shal testifie to all ages at large that the blessed gouernment of our gratious soueraigne the Queenes maiestie suffereth neither Papists nor other heretiques to goe vncõfuted or vnpunished, howsoeuer first in great abundance of singular clemencie it pleaseth her to seeke their saluation & draw on their effectuall conuersation. Which blessed fruite of that singular clemencie the Lord God graunt in Christ Iesus, and a perfect peace to this Church for euer. Amen.*

Yours assuredly in the
Lorde *W. C.*

¶ A Confutation of monstrous and horrible heresies, taught by H. N. and imbraced of a number, who call themselues the Familie of Loue.

¶ *The Title which* H. N. *claimeth vnto himselfe, in the first Chapter of his booke intituled* Euangelium Regni, *The Gospel and ioyfull message of the kingdome.*

H. N. Through the grace (*a*) and mercie of God, and through the holy spirite of the loue of Iesu Christe, (*b*) raised vp by the highest GOD, from the death, according to (*c*) the prouidence of God and his promises: annoynted with the holie Ghoste in the (*d*) olde age of the holy vnderstanding of Iesu Christe: (*e*) Godded with God, in the spirite of his loue: made heyre with Christe in the heauenlye goodes of the riches of God: illuminated in the spirite with the heauenly trueth, the true (*f*) light of the perfect Beyng: elected to a Minister of the gracious woorde (which is nowe in the laste time rayled vp by God, (*g*) according to his promises) in the moste holy seruice of God, vnder the obedience of (*h*) his loue,

a. 1. Cor. 3. 15
b. Iohn. 6. f
Acts. 17. d
Ephesians. 2. a
c. Rom. 8. c. d.
d. Ephesians. 4. b.
e. Iohn. 14. 17
Apoca. 21. a.
f. Iohn. 1. a.
1. Iohn. 1. a
g. Iere. 33. b
h. 1. Cor. 13. b

Answere.

THE first thing, that. H. N. would perswade vs, is, that God hath raised him from the dead: or (to vse his owne woordes) that he is raised vp by the moste highest God from the death. For confirmation hereof, hee alleageth the first of Iohn, the 17. of the Actes, and the seconde to the Ephe-

standes: For he will not seeme to say that thing, which two or three, shall not be redy to witnesse with him. Wee are therefore to heare what these can say to that point. In the sixt of Iohn he directeth vs by this letter (f) vnto this Scripture (conteyned in the 54. verse) Whosoeuer eateth my flesh & drinketh my blood, hath eternal life, and I will raise him vp at the last day. Heere is a promise made vnto all true christians (for they onely haue their hartes prepared by faith to digest the flesh and blood of Christe:) that the Lorde will raise them vppe at the laste day, which wee call the day of iudgement, and the seconde comming of Christe. The promise I graunt is past, but the day taken to performe the couenant, is yet to come. For by the promise it is playne, that wee may not looke to haue the matter performed, before the laste day, which is the seconde comming of Christe. I will not here call it into question, whether H. N. be one of them, who eate his flesh, and drinke his blood, that shall go as graunted at this time. onely this I will saye, that hee is to begge shamefully, who with no other helpe, then that hee hath from hence, shall obteine so muche as a place among the common sorte of Christians: but hee that will vppon this warraut, deale as a Prophete and Teacher in the Churche: Ie cannot be excused, but that he doeth felloniously enter, breake in and steale: For there is no colour of anie good title, to bee shewed for the same. Now I pray you consider of his argument, which is this: The Lorde will raise vppe all his faithfull at the last day, and therefore H. N. is already risen from the dead. The matter is established as doone, but the grounde is no other, then a graunt and promise made in expresse woordes, for the time yet to come: For our Sauiour Christe sayth playnely, that hee will raise them vp at the laste day. Where there is not only noted a time

to come, but of that time also, the laste and furthest day is taken: and yet yee see, that H. N. will haue the matter to be alreadie accomplished in him selfe and that not otherwise, then by vertue of this promise. Let that bee graunted which H.N hath begged, and let his felonious acte, for once bee pardoned: yet hath hee proceeded no farther in proofe, then that hee ought to be taken as a Prophet risen from the dead with condition, to wit, if that the day of iudgemēt alredy be past, The Lord open the eies of his familie, leaste as hee is no Prophet, vnlesse that hee passe, which is yet to come: so they in like maner become no true Christians, before that, which is for euer past, hereafter shall come. If the cause of suche confusion bee demaunded, this it is: He expounded the doctrine of our resurrection Allegorically, and taketh it to be nothing els: but to ryse in our iudgemente and affection, from the likyng of all other, too the embracing of his doctrine and religion. And therefore the day of iudgement which wee looke for, is in his opinion, already come, because the trompe of his doctrine now soundeth, which worketh this his spiritual resurrection. The confutation whereof, you shall (God willing) haue more at large hereafter, and yet there is sufficient, euen in this place aleadged by him to ouerthrowe it. For speaking of the children of GOD, who are true Christians, possessed by fayth of eternall life, and therefore already rysen from the dead, (because to rise from errour, to the imbrasing of the trueth, (which hee taketh his owne doctrine too bee) is with him the rising from the dead, euen) of those hee sayth, I will rayse them vp in the last day: appoynting an other resurrection yet to come for those: who by a true faith haue alredy taken holde of that spiritual rising from darknesse to light, from sinne and iniquitie, to righteousnesse and true christianitie.

At his best bulwarke, appointed to beare of the first and greatest assault that shal be made against him, bee thus weake: there is good hope, it wilbe no great woorke too winne the hold it selfe.

Acts.17.31 His seconde confirmation, is taken out of the Acts, 17. verse 31. The woordes be these: God wil iudge the worlde in righteousnesse, by that man whom he hath appointed, whereof he hath geuen assurance vnto al, in that he hath raised him from the dead. A place proper and peculiar vnto Christe alone, whom God the father hath raised from corporall death, to be an assuraunce vnto vs, that hee is the man appointed, who shal iudge the world in righteousnesse, at the latter day. There can be no other place more peculiar and proper vnto Christe, then is this: whereunto for all that, H. N. wilbe entituled. Notwithstanding, yf the woorde of GOD haue geuen it vnto him, good reason hee shoulde enioy it. Let it therfore bee considered, what he hath saide for it. This is his reason: GOD hath geuen vs assuraunce, that hee will iudge the world in righteousnesse, by the man Christ, in that hee hath rayled hym from the dead: therefore H. N. is alreadie risen from the dead. If H. N. bee Christ, it foloweth necessarily, though not by force of this argument, yet by sufficient strength from the trueth of the matter it selfe, that he shoulde be risen from the dead, because hee is the same person, of whom it is sayde, that he is already risen from the dead, to assure vs of the last iudgement, that it shalbe holden by him selfe: But if H. N. bee anie thing beside Christe, there is no maner of helpe, to bee had from this place. For hee speaketh playnely heere, of the bodyly death of Christe him selfe. As for the affinitie betweene H. N. and Christe, howe great it is, that shall GOD willing hereafter appeare. What shal we be able to hold free from his assaults, when he shameth not to geue the attempt, for breaking of so

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ſtrong barres as theſe bee, and that to gette the poſſeſſion from Chriſt himſelfe? Cicero doth geue it foorth of Cæſar, that there was almoſt no man to bee founde, who had not rather yeelde to his requeſt, how vnreaſonable ſoeuer, then once to enter into the fielde with him for to fight: *Nec adhuc ferè inueni, qui non concedendum putaret Cæſari, quod poſtularet, potiùs quam pugnandum.* But (we are to reioyſe in it) it fareth farre otherwiſe with the captayne of this bande, for he is ſo ſhameleſſe in demaundes, and ſo fooliſh in his fight, that he would tempte the mildeſt man that is, to take his owne weapon from him, and to beate him with it vnto blood, before once hee begonne to reaſon the matter for his requeſt.

The laſt aucthoritie, alleadged for proofe that H.N. is raiſed from the dead, is taken out of the ſecond Chapter of the Epiſtle vnto the Epheſians, and ſixth verſe: theſe bee the wordes: God which is rich in mercie, euen when we were dead by ſinnes, hath quickened vs together in Chriſt and hath rayſed vs vppe together. A benefite flowing from Almightie God, vnto euerie member of his, to be quickened and rayſed vp in Chriſte, and by his grace, from the death of ſinne. If it ſhall fall out by plaine proofe, whē we come to ſpeake of Chriſt, that H.N. denieth both his perſon, & his office: then hath he no maner of colour, or ſhewe of reaſon at all out of this place. For the reſurrection which the Apoſtle ſpeaketh of here, is ſaide to be in, and by Chriſt. But bee it, that his iudgement touching Chriſt were ſound, the contrarie whereof (God willing) ſhall hereafter playnely appeare: yet this ſpoken of men approued both in doctrine, and in life, and that by the teſtimonie of the Apoſtle himſelfe: is no proofe to induce thoſe to thinke, that H.N. is riſen from the deade, by whom his life as well as doctrine, ſhall at any tyme (as now it is) be called into queſtion. I hope H.N. wil neuer goe aboute, to haue goodes that be priuate, made common Eph. 2. ver. 6.

in his familie, seeing that himself turneth things common vnto his owne priuate vse. For this place is common vnto all true Christians: wherein notwithstanding H N. claimeth propertie. For otherwise what reason is it, that euery one, who is risen frõ vnder ỹ dominiõ of sin, should therfore haue the place & authoritie of a Prophet in the Churche.

It remayneth nowe to consider, with what iudgement or conscience, H N. hath ioyned together these testimonies, for the proofe of one matter. So shall we come to some sight of his dangerous doctrine. The first testimonie (as you see) plainely speaketh of the resurrectiõ in the last day. The second of Christ his rising from death corporally. The third of rising from sinne & iniquitie. These, how diuerse soeuer one from an other, are notwithstanding by H.N. yoked together, for strengthening of one and the same matter. And the reason thereof is, because hee taketh the doctrine touching the resurrection vnto life at the seconde comming of Christ: And the doctrine also of Christ his bodily rising agayne from death: to be vnderstoode onely of rising from sinne, & to leaue no other doctrine beside that vnto vs. You perceiue then by this doctrine wee are depriued, both of the comfort comming vnto vs by Christ his dying in the flesh, and also of the hope that we shal rise vp at the last day, both in bodie, & soule, to inherit euerlasting life. For both of these are sunke vp by his doctrine, into one onely spirituall rising from sinne: and that not otherwise, then by imbracing his religion and doctrine, for the gouernment of our liues.

This is the stuffe that hee hath bounde together, for drawing of himselfe out from among the dead. But if the lines of his life, had bene no more able to haue holden him among the liuing, then these cordes are to pull him out from among the dead: then (I am well assured) Sathan shoulde long before this time, haue lost one principall

factor for him, here vpon earth.

When this Author adveth more, that this his rising from death is according to the providence of God, and his promises, he sendeth vs for proofe hereof, vnto the eight chapter of the Romanes, and by these letters, C. and D. vnto the thirtieth and twentie three verses thereof. In the thirtieth verse it is thus written: If ye liue after the flesh, ye shall die, but if ye mortifie the deedes of the bodie by the spirite, yee shall liue. His reason is this: The children of GOD, who by his spirite mortifie the deedes of the flesh in this life, shall in the worlde to come liue for euer: therefore by vertue of this promise H.N. is already risen from the dead. Hee claimeth still his olde priuiledge, that it may be lawfull for him by speciall dispensation, to make that which is yet to come, to be already done: euerlasting life, to bee in this life: and the resurrection in the last day, to be no other thing then the rising from sinne. If this absurde kinde of reasoning, had ben his gheast but for one night, the matter might happily haue had some colour frō a cūning excuse: but beyng a seruant of his, downe lying and vprising with him euery day: there is no place left for any defence, to cleare him of the shame and infamie thereof. Meruayle no more therefore, why H.N. shoulde in all his writinges, so sore inueigh against the Scripture Learned (as he calleth thē:) it was no smal poynt of wisedome to complayne first. For he was well assured it coulde neuer bee, that learning shoulde attayne anie such portion of patience, as were able to beare the weight of halfe that wrong, which hee had in purpose to lay vpon it. In the 23. verse it is thus written. We also which haue receiued the first fruites of his spirite, euen we do sigh in our selues, wayting for the adoption euen the redemption of our body. This is then his reason, the faithfull doe waite for the adoption & resurrection: therefore it must be by promise, that H.N. is alredy risē frō the dead.

Howe repugnant vnto all shew of reason and truth is this, that H. N. shoulde therfore be risen from the dead, because the children of God, doe yet waite for the resurrection? In effect he saith thus much: There is a thing which shortly is like to be lost, and therfore H. N. hath alreadie founde it. Who can yeelde to such absurde conclusions, vnlesse it be proued vnto him before, that H. N. hath a speciall commission, to finde thinges before they be lost, and to take them vp, when as yet they are not fallen? Howe heauie is the hande of God, vppon heresie and idolatrie? and howe great is the blindnesse that they be in, and yet perceiue it not? palpable was that blindnesse of the men of Ashdod, who ceassed not to worship their God Dagon, notwithstāding they did see him fallen before the Arke, & his head lying a parte from his bodie: But yet this familie doth farre passe them, for they doe bring into the worlde, and worship here as God, one H. N: who is not remoued a little from his head, but vtterly without any head, iudgement, or sense at all: his proofes being generally such, as reason and iudgement doe vtterly renounce. The Lorde in mercie keepe vs from those sinnes, which in due desert, doe so close vp our eyes, as wee can see no thing at high noone day.

1. Sam. 5.

An other Title, which he taketh vpon himselfe, is, that he is annoynted with the holie Ghoste, in the olde age of the holy vnderstanding of Iesu Christ. This title he claimeth to be giuen him from the Apostle, in the 4. chapter to the Ephesians, verse 13. Where, the Apostle speaking of the diuersitie of giftes, that were in the Church, saieth. God hath geuen some to bee Apostles, some Prophetes, some Euangelistes, some Pastors and teachers, for the gathering together of the saintes: &c. giuing the reason withall: to witte, that wee might growe vp to be men in Christ, and to be no longer as children, readie to bee carried away with euerie winde of doctrine. Hee telleth

telleth vs then, what a good order the Lord hath left in his Church, to keepe vs from the daunger of errour, and to make vs like men growne, to bee ſtrongly ſtayed in the trueth: But we heare nothing, what ſpeciall ſucceſſe, this ordinance of the Lord hath had with H.N. For what a reaſon is this: Apoſtles & Paſtours are giuen of God to keepe his Church from errour, and to make them as men ſtrong and ſtayed in the trueth: and therefore H.N. is ſtrongly ſtayed in the trueth, or (as it liketh him rather to ſpeake) therefore H.N. is annointed with the holy ghoſt, in the olde age of the holy vnderſtanding of Ieſus Chriſt?

Vpon order taken for procuring things to be done, H.N. will neceſſarily enforce that the ſame are done. He might with as good reaſon ſay, that becauſe there is a law in this lande againſt theft, therefore euerie man liueth iuſtly and truely of his owne, and there is not a theefe to be heard of in this realme. For vpon no other warrant then this, that order is left in the Church, to keepe men ſtaied and ſtrong in the trueth: H.N. wil inferre it muſt of neceſſitie be, that himſelfe is ſtayed in that trueth. He proceedeth further in his titles, as not taking himſelfe ſufficiently commended hitherto: and affirmeth that he is godded with God, in the ſpirit of his loue, and referreth vs for the triall of this title, vnto the 21. Chapter of the Reuelation, and third verſe, as vnto the beſt euidence that he can bring: and therefore he hath dealt wiſely, to leaue the other chapters without anie ſpecialtie. In this place, the ſtate of the godly is deſcribed, what it ſhall be in the life to come: to wit, that they ſhall be glorified, & enioy the preſence of their God, being freed frō all griefe and paine. The words of the text be theſe: I heard a great voice out of heauen, ſaying, behold the tabernacle of God with men, & he wil dwel with them, & they ſhalbe his people, & God himſelf ſhalbe their God with thē, & God ſhal wipe all teares frō their eyes, and there ſhalbe no more death, neither ſorow, neither pain Reuela. 21. 3.

Because it is sayd in the text, that God shall be their God with them, so that they shall enioy his glorious presence, whereas albeit he bee nowe their GOD, yet he is not their GOD with them, in that glorie which accompanieth the presence of his Maiestie: H.N. reasoneth thus: God shall be God with his people: and therefore H. N. is GOD with God, or godded with GOD. It asketh no paines of me, in manie woordes to set these two partes asunder, that is performed in the same labour that bringeth them togither. For it is neuer better seene, how white and blacke differ, then when they come once to be vewed the one with the other. Can not God haue licence to dwell with his people in the life to come, except before there shal passe a graunt to H.N. to bee godded, or made God with God here in this life? or if there were any such compact, doeth this place proone it, that hath not so much as a sillable sounding that way? Can not God be with them, but therevpon it must follow, that they bee Godded with him? If there were any such thing in trueth, as (God willing) it shal hereafter appeare, there cannot be yet this place doth not so much as with a good countenaunce comforte him therein. The place, being so direct for our comfort in the life to come, and for all that, by him included within the limits of this life: telleth vs, that he hath not yet chaunged his iudgement touching euerlasting life, but that here (in his opinion) all that is to be hoped for must be had. As for the title it self [to be godded with God:] it is a blasphemie not to be borne. And the place from whence they drawe it, will not suffer it to bee hidde vnder the proprietie of the Dutche tongue.

In the next title, he challengeth againe, that which is proper and peculiar onely vnto Christ in that he is God, that is, to be the true light of the perfect being. For in that place wherevnto hee appealeth for defence, after a plaine denial of Iohn the Baptist, to bee the true light, it

is

is verified of Christ, That he was the true light, which lighteneth euerie man that commeth into the worlde. Ioh. 1. 9
Giuing him this prerogatiue aboue Angels, and all creatures, that hee is the true light, shining of, and in himselfe, whereas all other borow their brightnesse of him. What will this man bee ashamed of, who dare to say of himselfe, that he is that true light, which lighteneth euerie man that commeth into the worlde, for so be the very wordes of that place, whereunto he sendeth vs? what can bee more blasphemous, then to lay claime to that, which belongeth not vnto Christ himselfe but onely in respect of his Godhead. This blasphemie is yet more euident in that which followeth. For there it is thus written: God is light, and in him is no darkenesse at all, 1. Ioha. 1. 5. therevpon H. N. concludeth himselfe to be the true light. These blasphemies, if a man should deale with them in desert, are rather by open execration to be repelled, then to haue the honour of anie entertainment, though not otherwise then by confutation. Thus much of his person: Nowe to his office.

Touching his office, he sayth, that he is elected to bee a minister of the gracious worde, which is nowe in the last time raised vp by God, according to his promises. He bringeth nothing for proofe of this his election, but passeth it ouer as a matter out of doubt: and yet might it well bee, that the woorde whereof hee is a Minister, were a gracious woorde, (as hee calleth it) and for all that his election therevnto neither good nor gracious. But woulde you heare, what this gracious woorde is, according as the Prophet testifieth of it? Surely it is no other thing, then euen now to bring vs the first newes of a matter done and past manie hundreth yeares agoe, to witte, that Iuda and Ierusalem shoulde bee inhabited againe by the Iewes, after the captiuitie of Babilon. In the place which he alledgeth out of the Prophete, it is written thus: Thus saith the Lord, againe there shall be heard in this

place, which ye say shal be desolate, without mā & without beast, euē in the cities of Iuda, and the streetes of Ierusalem: the voice of ioy, and the voice of gladnesse, the voice of the bridegrome, & the voice of the bride. For I will cause to returne the captiuitie of the land, as at the first. The Iewes are cōforted by the prophet, with this promise frō the Lord, that they shal returne frō their captiuity, and inhabite Iuda and Ierusalem, with comfort and ioy of heart. For (saith he) there shall be heard in your streetes, the voice of ioy & gladnes, the voice of the bridegrome and the voice of the bride. H.N. might well haue staied among the dead, & neuer haue striuen so much about his resurrection from among them, if he haue no other message then this: for they are dead many hundreth yeares agoe, to whom this matter did apperteine. It is plaine therefore by his own testimonie, that he hath no authority to deale with vs, but with Iuda & Ierusalem: nor to bring anie doctrine into the world, touching euerlasting saluation: but onely cōcerning a temporall deliuerance: neither to haue any thing to doe with men nowe liuing, but with people long before this time deade. Thus much in particular both touching his person and his office.

Ier. 33. 10.

For his title in generall, I haue to say, that this title which is so ample and glorious, being compared with the preface of the Apostles, set before their writings, wil soone discrie the diuersitie of spirits. They dispatch vs touching the knowledge of themselues, in ỹ words of [Seruant, & Apostle] whē they stand the longest with vs vpō that matter. By [seruant] declaring what they hold in common with all Christians: by [Apostle] what they haue special in the function & ministerie of the word. Paul a seruāt of Iesus Christ, called to be an Apostle. Simon Peter a seruāt, & an Apostle of Iesus Christ. And somtimes they are so sparing, that they wil not spend both vpon vs. Iames a seruant of God, and of the Lord Iesus Christ: Peter an Apostle of Iesus Christ

Rom. 1.

2. Pet. 1. 1.

Iames. 1.

Christ: Iude a seruant of Iesus Christ: But H. N. as if he could no longer beare such basenesse, steppeth in before them with his stately stile, and sayth: I. Pet. 1. Iude. 1.

H.N. Through the grace and mercie of God: and through the holy spirite of the loue of Iesus Christ,

Raised vp by the highest God from the death, according to the prouidence of God and his promises,

Anointed with the holy Ghost, in the olde age of the holy vnderstanding of Iesus Christ.

Godded with God in the spirit of his loue.

Made heire with Christ in the heauenly goodes of the riches of God,

Illuminated in the spirite with the heauenly truth,

The true light of the perfect being, Elected to a minister of the gracious worde, which is now in the last time raised vp by God, according to his promises in the most holy seruice of god, vnder the obediēce of his loue

What man (measuring the matter, by the outwarde face that is set vpon it) would thinke the Apostles worthie, to hold the candle to this mans cunning? And what friend of theirs (if H.N. would take vpon him, to teach them the depth of his diuinitie) would once seeme to offer with them lesse, then the seruice of vii. peres? Neither is there so great odds betweene them, in the multitude of titles, as in the magnificence and dignitie of them. How plain, simple, and farre from pride, be the names of seruant, & Apostle? How glorious, swelling, & magnificēt, be these speches, Godded with God: annointed with the holy Ghost in the olde age of the holy vnderstanding: illuminated in the spirit: the true light of the perfect being: raised vp by the highest God frō the dead. But no meruaile, if H.N. be so glorious in titles, for this he hath in common with the Heretikes of all times. The Montanists, who had their name & beginning of Montanus, (the first heretike, that practised to draw on disciples, by procuring stipend and wages from

the richer sorte of that sect, to others the teachers and maintenyners thereof: which was a baite that brought many to bite of those morsels: and therefore (vpon good consideration is nowe a freshe practised in this familie, where there is so great famine of better arguments to perswade with all:) did affirme that they were wiser then the Apostles, and alledged that place of the Apostle for it, where Paule (setting him selfe in the number with other) sayeth: We knowe in part: For they maintenyned an absolute, cleare and perfect reuelation in themselues: affirming Montanus to be the holy Ghost promised to the Church, whereof the Apostles had receyued but a little measure. There were also a sect of people, in that part of Pisidia, which belongeth vnto Pamphilia, who refused to receiue any into their felowship and communion, that kept anie thing priuate and proper to themselues, excluding them, as straungers from the kingdome of God: and they would be called Apostolici, Apostolicall, and be knowne by no other name. Seruetus the heretike, called himselfe Michael, the keeper of the Church of God, and the great prince of his people. David George, H. N. his Schoolemaister, though the scholer (setting vp for himselfe) will now take no more knowledge of anie maister or superiour: calleth himselfe the seuenth Angell of GOD, and the last trumpe. And H. N. the father of this familie, will bee godded with GOD, and become the true light of the perfect being, that in no wise hee might seeme to want that badge of boasting, which is so speciall and proper vnto heretikes.

Eusebius, eccles. hist. lib. 5. cap. 16.

August. de hære. lib. 9. Ad quod vult Deum. Caluin in Daniel. cap. 12. 1. Bullinger contra Anabap. lib. 2. cap. 11.

That which is commonly sayd of pictures, and painted workes, hath a fitte place in these workes of H. N. *Picturæ atq; imagines, eminùs, non cominùs videndæ.* Pictures and Images, they are faire a farre off, but if the eye drawe neare them, there is then no sight or shew of them. If a man looke at the diuinitie, that is heere deliuered, a farre

off.

off, he would thinke it came from aboue the hieſt heauen: ſo great and goodly ſpeaches of loue and peace, be conteyned in it. But come neare, and lay it to the line of God his worde, and beſide that the loweſt pit of hell, ſhall not be able to afoorde worſe wares, then ſome that here be vttered: It would loth a man, to looke vpon the ioyntes of it: while no member, hath dewe proportion and place: but is either looking backewarke, when it ſhoulde ſee ſtreight forward: or elſe ſtarting aſide, when it ſhoulde ſtande vpright. For the concluſion, doeth alwayes looke a cleane contrarie way from the Antecedent. If by Hipocrates thoſe two children were truelie iudged to bee brethren of one birth, and the neareſt in blood that coulde bee, who were obſerued alway to laugh, and weepe together, alwayes to be ſicke and whole together: Then may wee ſafely ſay, by warrant from the rule of contraries, that H. N. his Antecedentes, might marrie with his concluſions, for anie kindred that is betweene them: for the one ſhall no ſooner beginne to laugh, but the other will bee ſure to weepe: If the one ſeeme to builde vppe anie thing, the other will doe what in him lyeth to caſt downe the ſame. Auguſt. de ciuit. Dei, cap. 2.

Heauie is the hande of God againſt them, who haue refuſed to beare loue vnto his trueth, euen ſo heauie, as to bee giuen vp, to bee ſtrongly ſetled in the beleefe of open and manifeſt lyes. As wee ſee it fall out with this Familie: who receyuing ſometime the trueth, but refuſing to reſerue it in loue, are nowe ſo throughly perſwaded of manifeſt lyes, that when before their eyes they fall a ſunder, burſt in peeces, and ſtarte one parte from another, by violent ruſhing againſt the trueth: yet bee their eyes ſo blinde, they doe not ſee it, and their heartes ſo hardened, they will not beeleeue others telling them of it. The Lorde in mercie keepe vs farre from that ſinne, whiche cauſeth his hande to bee ſo heauie

vpon vs, and graunt vs in affection to bee so linked to the trueth, that the eyes of our mind, may be alwayes cleare, to discerne, aswell the spottes of corrupt doctrine, as the defilementes of wicked conuersation.

H. N.

i. Apoc. 14. a (i) For to publish nowe in the last time: out of the same grace and heartie mercifulnes of God, & through the same holie spirite of the loue of Iesus Christ, good tidings, or a ioyfull message of the kingdome of God,

k. Esay. 42. 61. a vnto all people, which (k) sit in the darkenesse, and haue a lust or longing after the true light, and to bring vnto the beleeuers a great light of the true being of Iesus Christ. And the glorious day of his godly clearnesse: as also to expresse, that God hath pitied the generations of mankinde, and that Iesus Christ hath not left vs (l) as

l. Iohn. 14. b. Orphants: but as our faythfull father, for to beget vs

m. Iohn. 3. a (m) a newe, out of the safe making water or Doctrine of his seruice, and out of his holie spirite of loue. Also

n. Esay. 11. 32. a Iere. 23. a. 33. b (n) to iudge vs with his righteousnesse, and to bring vs into his rest, is come againe vnto vs, according to his promises, to the ende that they all, which loue God and his righteousnesse, and Christ and his vpright being, mought presently enter into the true (o) rest which

o. Heb. 3. 4. a God hath prepared from the beginning for his elect,

p. Mat. 25. d. and (p) inherite the euerlasting life.

Answere.

H. N continueth his speach touching his office, and affirmeth that he is appointed to publish good tidings of a ioyfull message of the kingdome of God, vnto all people, which sit in darkenesse, and therefore applieth that vnto

Esay. 61. himselfe, which is in the Prophet Esay, of healing the broken

broken hearted, and preaching deliuerance vnto the captiues and recouering of sight vnto the blinde: Which our Sauiour Christe pronounceth to haue beene fulfilled in him selfe, when hee came to Nazareth vpon a Sabboth day, and had the Booke of the Prophet Esaias deliuered vnto him. If H. N. had remembred, that it is said in that place: The spirit of the Lorde is vpon me, and therefore hath the Lord annoynted me, and sent mee to preach good tydings vnto the poore: And thervpon made first sufficient proofe, that the spirit of the Lord had stirred him vp, and inabled him to preach the glad tidinges to the people: he might haue better been borne with all: But it is apparant by that which alreadie hath beene saide, if no more shoulde bee added thereunto: that the spirite whiche speaketh in him, is a spirite of errour and delusion, whiche hath so wholie possessed him, as there is nothing now, beside most blasphemous and hereticall doctrine, to be heard proceeding from his mouth. If H. N. had any simple and sincere meaning in him, or any portion of that spirit which was in the Apostles, hee should after the example of the Apostle Paule, in this his purpose, to perswade men of his calling, that it is lawfull and from God: long before this time haue communicated with them, that were the chief, & accompted as pillers of the Church: touching the Gospel, which he preacheth and setteth forth. Which thing S. Paul thought to be so necessary, that hee affirmeth, him selfe did performe it, lest by any meanes he shuld haue run in vaine. And if he had beene of opinion, that all the world from the beginning, vnto the appearing of his doctrine had beene seduced, hee should then haue taken profitable paines, in making a plaine confutation of the errors and heresyes: that be holden contrarie to his doctrin throughout all christian countryes. But this secret winding in of him selfe into the heartes of the simple, vnder the pleasant speach of loue, without either true ioying with them, or plaine con-

Luke 4.21.

Gal. 2.2.

futing of thē, sauoureth more of the serpents subtletie, then of ẏ doues simplicitie. His charge is also (as he saith) to declare, That God hath pitied the generatiō of mankind, & that Iesus Christ hath not left vs as Orphants but as our faithful father, to beget vs anewe, and to iudge vs with his righteousnes, & to bring vs into his rest, is cōe againe vnto vs, according vnto his promises to the end that they al, which loue God & his righteousnes, might enter presently into the true rest, which God hath prepared frō the beginning of his elect, & inherite the euer lasting life. This heretical doctrine, is so ful fraught with violent wresting of ẏ word of God, therby to establish most horrible blasphemies. That a mā can not so sone begin the cure of any one parte, but the danger almost desperate of another, doth violently hale him forth to giue a helping hand vnto that. Now H.N. as one that in his owne opinō hath preuailed so farre, as to match him selfe with God the father and Christ, euen in titles most proper vnto them: will enforce the holie Ghost to bring forth his euidence, & shew how he alone could come vpon the Apostles, & the faithful immediatly after the ascentiō of Christ. For he chalengeth that promise, which our sauiour Christ made vnto his Apostles in Iohn (for the sending of a comforter vnto them, and not leauing of them comfortelesse) to be now verified, at the breaking out of this doctrine, which hee hath broched nowe of late. If Iesus Christe had deferred his comforte so long a time after his Resurrection, I doe not see but the Church (as one ouercome by reason of so long lack of comforte) might say at the hearing of this ioyfull message of H.N. as the wife of Phinehes did, when it was tolde for her consolation that shee had borne a sonne: The glorie (saith she) is allredy gone from Israel, and therfore let the childe haue his name accordingly, and be called Ichauod.

Iohn. 14. ver. 16. 17. and 18.

1. Sam. 4. 21.

Now if this were the true worde of GOD and Gos-

pel

pell of Ieſus Chriſt, which neuer had ſeene the light before but by H.N. had beene the firſte digged out of darkeneſſe, what ignorannce is it to confounde the Goſpell with the holie Ghoſte, as if the holie Ghoſt were no other thinge, then the doctrine it ſelf? For that place is plainely and expreſly mente of the ſpirite of God, and not of any doctrine, that he ſhould haue in purpoſe, to ſend them from Heauen. That which hee ſpeaketh further of his office, that it is to expreſſe, How that Chriſt is come againe according to his promiſe, to beget vs anew: to iudge vs with his righteouſneſſe. That we might preſently enter into the true reſt, which God hath prepared from the beginning, and inherite the euerlaſting life, is nothing elſe, but a very ſinke of abſurde doctrine. For firſt howe abſurde is this to ſay, That Chriſt his comming againe ſhall be to beget vs a new out of the doctrine of his ſeruice, when as the Apoſtle playnely ſaith, His comming ſhall bee to render vengeaunce vnto all them, tha are no at that time already borne anewe by obedience vnto the Goſpell. It is a righteous thing with God, to recompeuc tribulation vnto them that trouble you, & to you which are troubled, reſt, when the Lord Ieſus ſhal ſhew him ſelfe from Heauen with his mightie Angels, in flaming fire, rendering vengeance vnto them that doe not knowe GOD, and obey not vnto the Goſpel of our Lord Ieſus Chriſt. It will then be to late to learne when the bridegrome is once come. It will be to late then to ſeek Oyle for their Lampes. Their Lampes ſhall then be burning, that ſhall bee admitted to enter in with the Bridegrome. And therefore he commeth not againe now to beget vs a new: but to render vengeance vnto ſo many as ſhal not be founde at his comming borne againe, and already begotten a newe. Beſides, what a match is that, to haue the firſt cõming of Chriſt, to ioyne in time with the ſecond: for that out of the Prophet Eſaie is plainely ſpoken of his

2. Theſſa. 1. 8.

Eſay. 11.

firſt

first comming in the flesh: which notwithstanding is heere ioined with the comming of the Lord vnto iudgement, and bringing of the elect into that rest, which hath beene prepared from the beginning, euen the inheritaunce of euerlasting life. Nowe H.N. saith, that they bothe take effect at the publishing of this his doctrin. Moreouer of this doctrine it doth followe, that regeneration is the ioyes of heauen: and that when a man doth reforme his life by the word, he is presentlie entred into those ioyes, which haue beene prepared from the beginning for the elect. It doth plainely make the comforts of euerlasting life, to be no other then those that are felte of the godlie in this life: It bindeth also those ioyes of heauen and euerlasting life, vnto this life, and vnto the imbracing of H.N. his doctrine: that in the receiuing thereof, a man should enter the possession of the ioyes of heauen. For the place of Matthew is so plaine for the day of Iudgement, and for the possessing of such euerlasting ioyes, as in this worlde are not enioyed: as no thing can be more. Matth. 25. 34. These be the wordes: Then shall the king say vnto them on his right hand: Come yee blessed of my father, inherite the kingdome prepared for you, from the foundations of the world: For I was an hungred and ye gaue me meate, I thirsted and you gaue me drinke &c, these were men regenerate and borne againe, for he reciteth their fruites of newe life, and the workes of regeneration, which they had done, and these men, which had shewed foorth these fruites, he then putteth in possession of the kingdom, prepared for them from the beginning of the world: saying, Come ye blessed of my father, inherite the kingdome prepared for you. If they be then called out to inherite a kingdome, which haue practised the fruites of Christiantie before: then is there an other kingdome abyding for the Children of God, beside that which they are possessed of presently, vpon the newnesse and reformatiō of their life. For mē are not wont to be called out

to

to take the poſſeſſion of that, which they are alredy entred vpon. And how could they haue brought forth ſuch fruites as the Lord doth crowne, vnleſſe there had beene newneſſe of life before? The Apoſtle Paule affirmeth our eſtate which truſt in Chriſt, to be the moſte miſerable of all other, if ſo be that we haue no other hope, but in this life only. For heere the eſtate of the godly, is ſubiect to ſo great affliction and perſecution, that ſometimes men that feared God, haue beene greatly tempted, to followe the wayes of the wicked while they did ſee them to flouriſh, in all worldly proſperitie, inioying as it were a heauen heere vppon Earth: and the ſeruants of GOD, almoſte continually liuing ſuch a life, as that death it ſelfe, might ſeeme iuſtly to bee wiſhed before it. Dauid profeſſeth that him ſelfe fretted at the wicked, when he did ſe the proſperitie of them, and that his ſteppes had wel neere ſlipt, and his feet were almoſt gone. For they are not in trouble (ſaith he) like the other ſort, and therefore pride is as a chaine vnto them. The grace of God (ſaith the Apoſtle) which bringeth ſaluation hath appeared, and teacheth vs to deny vngodlineſſe, and worldlie luſtes, and to liue temperatlie, iuſtly, and godly in this preſent worlde, wayting for that bleſſed hope and appearing of the glorie of the mightie God, and of our Sauiour Ieſus Chriſte. If in a ſober, iuſt, and godly courſe of life, we haue to waite for that bleſſed hope and glorie, which ſhal appeare with the comming of Ieſus Chriſte: then is not that ſober, iuſt, and godly courſe of life, the bleſſed hope and glory it ſelfe. For men doe not waite for that, which they doe enioy already. Wee giue thanks (ſaith the Apoſtle) vnto God, ſince we heare of your faith in Chriſt & of your loue towards all Saints, for the hopes ſake which is layd vp for you in Heauen. If they did abounde in faith towardes Chriſt, and in loue towards the Saincts, for the hopes ſake, which was laide vp for them in heauen: Then was not their Heauen & hope

1. Cor. 15. 19.

Pſal. 73.

Titus. 2. 11.

Collo. 1. 3.

contay-

contained within the limites of this life, and much lesse was that fruite of faith & loue, the hope and heauen it self.

And lest any man might imagine, that I haue taken the aduantage of this one place vnaduisedly penned by the Author, let him reade his Bookes, and he shall finde it to bee a doctrine often and with great deliberation set downe, and confirmed by places of the scripture after his accustomed maner. And euen in this same chapter, he hath these words, Happy are they which haue nowe in this day entended or minded the loue, and the peace, for in this selfe same day, shall now the good, with all repentant ones, which stand good willing towards the good, become knowen and made manifest from the wicked, and from all vnrepentant ones, which haue a lust to the iniquitie, & to the & wicked and corrupted world, & they shal seperate thē the one from the other. The separation which shalbe at the last day, betweene the sheepe and the goates, as it is euident in that place of Matthew, which he alleadgeth: is (as he saith) fulfilled nowe, while some ioyne with his doctrine & that his family, & other seperate themselues from it. And a little after in this same chapter, thus he speaketh againe of this same thing: Behold, in this present day the (f) glorious cóming of our Lorde Iesu Christ, with the many thousands of his saints, becommeth manifested: which hath set himself now vpon the seate of (g) his maiestie, for to iudge in this same day which the Lord hath ordained or appointed: the whol (h) world with equitie and with faithfulnes (i) & trueth, according to his righteousnes. The places quoted by him in the margent out of Matthew, Iude, & the Actes, are so plaine for the second comming of Christ, to the iudgement both of quick & dead, and not for bringing any doctrine for their further instruction, as that it can admit no interpretation to the contrary. The Scripture is not more plaine in any point, then that eternall life, is a matter diuers and distinct, from the fruites

Matth. 25. d

f. Esa. 3. b.
Mat. 24. d. 25. d
Iude. 1. b.
g. Esay. 16. b.
h. Actes. 17. d.
i. Zach. 8 a.

fruites of regeneration whiche are practiſed of the godly heere in this life. For thus ſaith the Apoſtle of him ſelfe, I haue fought a good fight, and haue finiſhed my courſe; I haue kept the faith, from henceforth is laid vp for me the crowne of Righteouſnes, which the Lord the righteous Iudge ſhall giue me at that day, and not vnto mee onely, but vnto all them alſo, that loue his appearing. 2. Tim. 4. 7.

If eternall life bee the ſame with Chriſtian conuerſation, then could not the Apoſtle who had kept the faith, look for any other crowne, then that which he had alreadie, neither yet for any other appearing of Chriſt, if ẏ be his laſt comming, when he worketh the reformation of our life. Let vs hereẏ learne of the Apoſtle to keep the faith, that we may alſo with him, bee aſſured to receiue the crowne of Righteouſneſſe at the appearing of Ieſus Chriſt. For the father of this familie togither with many of his houſehold, becauſe they haue not kept the faith, but made ſhipwrack thereof, not onely nowe them ſelues want the comfortable hope of that bleſſed inheritance, which holdeth vs vp, in the middeſt of all our diſtreſſes: but alſo labour to take away from others, the grounds of all hope hereafter to bee had.

Nowe if any bee ſo fauourable to this familie, as to anſweare for them, that whatſoeuer their woordes bee, it is not their meaning to imagine that the day of Iudgement is alreadie come, and that Chriſt is come ageine, to iudge the quick and the deade, or that nowe wee are parted from the Goates, and poſſeſſed of euerlaſting life: I woulde aſke that man what hee would ſay, if hee ſhould by occaſion happen to heare a man conſpyring with others his fellowes aboute the breaking of his houſe, and afterwarde him ſelfe ſhould take the ſame partie, when he had vndermined the ſtrongeſt parte thereof: whether hee could not bee brought for all this, to thinke the man had any meaning to hurte or hinder him. Nowe the woordes of H. N. are plaine, that Chriſte is alreadie come with

thouſands

thousandes of his Angels, to iudge the worlde with righteousnesse: and the strongest holdes of our hope, for an other life, and other ioyes in the worlde to come he hath attempted vtterly to ouerthrowe, telling vs, that those are already possessed of vs euen heere in this life.

H.N.

The fifth Chapter of his Euangelie, or ioyful message of the kingdome.

BEholde and consider, ye dearely beloued, how that God after the mans falling away, hath alwaies shewed his loue on the man: and promised him euē so, to the
a. Gen. 3. b. destroying of the sinne, (*a*) to set enmitie betwixt the serpent, whose head is the sinne, and the woman which consented to the sinne: and betwixt the serpents seede and the womans seede, to the treading downe of the head of the serpent: And how that the same promised enmitie against the sin, and the sinful seede, had her be-
b. Gen. 4. a. ginning by the single minded Abel. Which Abel (*b*) offered vp his willing gifte or offering, out of a good hart, vnto the God of Heauen, and was slaine by the wicked nature of the sinne, through the hands of his brother Caine: And how that Seth, after the death of Abel,
a. Gen. 4. c. was placed by God (*c*) to be an other seede in the place of Abel, to the establishing of the foresaide promise of God: As also how that Seth, which is the seconde seede in the place of Abel, and his seede is the right stocke or linage, whereout the beleeuers and children of GOD (namely all they that haue beene enemies vnto the sin) are borne or brought forth, to the establishing of the promises of God the father. But all other people or generations, which were borne vpon the earth, without the stocke of Seth, and all they that walked not in the

forme

forme of Abel, according to the maner or ordinaunce of Seth, were not of the right stocke of Seth: but they were foraine braunches, which turned them away there from, and were neuer prudent nor vnderstanding in the godly wisdome, but verie well in their owne selfe knowledge and good thinking, wherewith they turned vnto them selues: and forsooke euen so the vpright childishnesse and simplicitie: and the willing oblation or god seruice of Abel.

Answere.

TOuching the fall of man, this Authour speaketh darkely and daungerously in euery place. GOD (saith he) after the mans falling away, hath alwayes shewed his loue on the man: and in the later ende of the fourth Chapter, hee hath these woordes: (Wee will declare from the time foorth, of the falling away or disobedience of the man, the earnest loue which GOD hath alwaies till vnto this same day, shewed towards the man, through his elected Ministers, to bring him agayne, vnto the heritable beautie of the former kingdome, From the which hee turned him away. In the beginning likewise of that fourth Chapter, hee saith to the like effect, that from the former kingdome, full of all righteousnesse, loue, peace, and amiableneſse, the man hath from the beginning, turned away his hearte: and fell away from, or was disobedient vnto the worde of his God, the vpright life of his true light. Thus doth he set foorth the fall of man: for he hath no place touching this doctrine, plainer & fuller then these be. Wherin I beseche you mark the diuersitie of this doctrine, from that which is deliuered touching this matter, in the holy scriptures. In the Scripture we doe reade of one man, by name Adam, the first offendour among men: heere is no Rom. 5. 19.

1.Cor.15.22

mention made of any one man, but the blame is wholy (after his accustomed obscure and darke dealing) put over vnto a generall and confused notion, which is called of him (the man) and that his (the man) is no one man, it appeareth by that which was euen nowe alleaged out of the fourth Chapter. For no one man hath continued from the beginning vntyll this day, to receiue continuall mercies from the Lorde: And you haue heard that hee saith, wee will declare from the time forth of the falling away or disobedience of the man, the earnest loue which God hath alwaies vntill this same day, shewed towardes the man. It is playne therefore, that his (the man) is set heere, to hide an horrible errour, to wit, the mankinde hath no common harme, from any one man. For he is perswaded that we haue no infection from any man, otherwise then so so farre forth, as we shal in doing the like euil, become followers of that man. So that by his doctrine, any euill man, may be an occasion of as great hurt vnto vs, as was Adam. In the Scripture wee doe reade of one principal offendour, & we do likewise reade there, of one particular & yet principall offence: to wit, the eating of the forbidden fruit, which brought the gilt of condemnation vpon al. This author deliuereth that point of the particular offẽce, in like maner generally vnto vs in these woordes The man from the beginning, fel away from or was disobedient vnto the woorde of his God, the vpright life of his true light. Some not of the least among that familie, with whom I haue had conference, according to this doctrine of H. N. haue in plaine speache told me, that there was no material tree, neither was it any material, fruite that Adam did eate, but that Adam was therfore said to eate of the tree of knowledge of good and euil, because in transgressing the will of GOD, Adam mingled euill with that goodnesse which was in him,

By the doctrine of H.N. Adam was no one man.

Man hath no common infection from Adam, or any other one man.

and

and so was founde to haue doone euill, as well as good. When this familie doth not acknowledge this particular offence, it followeth necessarily that they shoulde bee altogeather ignorant, both of the number vnto howe many that infection reacheth, and also of the daunger thereof growing vnto the same. In the worde of God it is plaine, especially in the Epistle vnto the Romanes, That one offence, brought condemnation vpon all men. Where one offence of one offendour, is set against one righteousnesse, of one righteous man Iesus Christe. For as Adam was the spring from whence flowed corruption vnto all, and in whose offence, wee all had offended, as being a part or parcell of him, closed vp within his loines: so Christ in like maner is the roote of all righteousnesse, in whose obedience, all the faithful are founde innocent and reckoned as righteous before the Lorde. The doctrine which deliuereth vnto vs how daungerous a disease, wee haue from Adam, is a chiefe point of our religion, that doth principally concerne vs. For the disease is so daungerous, that it doeth infect vnto death, bringing with it condemnation: and so vniuersel, that it denieth priuilege vnto any, scattering deadly poyson euery where and ouer all. And therefore if H. N. were founde in all other points of religion, yet this one errour of his touching originall sinne were sufficient to cut him of as a rotten member from the Churche of Christe, vntill hee shoulde confesse his faulte, renounce this his heresie, and with the Church of GOD professe the trueth of that doctrine, which touching Originall sinne, is deliuered vnto vs in the worde of GOD. The infection that commeth by Adam is not an euil without vs not able otherwise to harme vs, then when we shall drawe so neare as that it may breathe vpon vs: but an inward infection that dwelleth within vs, Rom. 5. 18.

which woulde both counsaile and and practise wickednes, though there were no former example thereof through the whole worlde. When the Apostle saith, that he was by nature the childe of wrath, as wel as others: He semeth to finde a fountaine of sinne in nature, as nowe it is corrupt in Adam: but not to charge any man, or men, by euil example of life, to haue beene the occasion of that wrath, and curse of GOD. So that infection of nature, not imitation of example, is the grounde of all our griefe. Euill beeyng so neare vnto vs as is our nature, hath the credite with vs of our best and next neighbour, before wee be warned of it by the word: not the light regarde, which is commonly had of a forener and stranger. But the word teacheth that it ought not lightly to feare vs, as an enimie without vs, against whom are shutte the gates of all our hartes, aswell as of our holdes: And calleth so great care vpon vs to withstand it, as is required to driue out an enimie already within our gates, and possessed of our strongest holdes. Let H.N. therefore haue that credite and entertainement with all good Christians, that hee deserueth who certifieth of our enimie, that hee is yet in his owne lande, when hee hath entred our chiefe cities and walled townes. Or let his fees bee the same with those counsellours, by whose aduise all our munition is sent into forayne Countreies to war vpon them: when before they are priuie, that subiectes are redy to rise vp and rebel in our owne lande. In Leuiticus, there was enioyned vnto euery woman, which had brought forth seed, and borne a childe: that she should bring vnto the Priest a sinne offering, after the dates of her purifiyng were expired: to the ende he might make an attonemēt for her, & so purge her of her blood. A notable example to let vs see the spring of sinne, that wee may be humbled in our vncleanesse, and being discharged of hypocrisie, may consider how lowly

Ephesians. 2. 3.

Leuiticus. 12.

lowly we ought to be in our owne eyes, whose birth is so polluted, that our mothers become therwith all foully stained. Let vs therefore say with Iob not in impaciencie against the Lord, but in all humbling of our selues: Who can bring a cleane thing out of filthinesse? Let vs likewise with Dauid (Who came not in hipocrisie excusing him selfe to accuse his mother: but in humilitie, to condemne him selfe, that hee might be pardoned of the Lord:) confesse that our mothers haue warmed vs in sin, and that we haue been borne in iniquitie. Let vs begin at the head, and hide nothing from the Lorde: So shall our conscience be cleared, and our prouision made in truely for assured peace. As for that question, common to the Papistes with the familie of Loue: howe this infection is conueighed from Adam into his posteritie: Whether by the body, or by the soule: seeing thus much is plaine by the scriptures, that there it is, And from Adam it came: It is altogeather curious and vnprofitable. It were a more profitable question, to discusse howe wee might haue it with least hurt, seing we cannot be rid of it altogeather, then to examine howe it is entred into vs. And he that shal cast of the care, how to rid him of the daunger of it, holding a disputation howe hee fell into it: is no lesse foolishe in my iudgement, then if a man, thrust by another into a deepe and dangerous pit, should refuse to speake of his comming out, enquiring only of them that came by, who he was that did burie him in: And when hee is resolued therin: wil haue it further debated, (while he is yet in the pit, & before once he thinketh of cõming out, whether the man (in their iudgments) preuayled against him, because his heard faluted, or because his streng th failed. Howe if the Lord be secrete, & not to be touched, whē he doth harden the harts of the wicked & punisheth sin with sinne, which thing the scripture declareth, and euery Christian confesseth, because sinne hath been before in them to deserue the

Iob. 14. 4.

Psal. 51.

same: Why shoulde the Lorde be blamed, since that wee all being in Adam, haue (as was euen now prooued) greeuously offended: If he deale no otherwise with the soule of man, then from the same ballance of equitie and iustice which wee haue approoued, may returne with like equitie cleared and discharged? As this doctrine of H. N. warranteth vs from any hurte by Adam his fall, except wee shall be founde transgressours actually after his example, against the will and commaundement of GOD: so it setteth forth in like maner Christe Iesus, no otherwise to be an helper vnto vs, then so farre forth, as wee shall by his example of doctrine and life be led into the like obedience. And therfore as Adam (in his opinion) hath nothing speciall in the falling away of man from God: so Christe yeeldeth no priuate and peculiar helpe to his saluation. All the wicked haue beene stumbling blockes, and occasion of sinne vnto the rest: and all that feared God in euery age, haue brought the benefite of good instruction and example vnto those among whom they haue had their conuersation: And therfore in his iudgement, no one man standeth alone to holde out so muche as is the helpe of good doctrine and good life towarde our iustification: but all howe many soeuer haue beene founde faithfull from the beginning, are matched togeather and made fellowes at the prayse of that woorke. That this is his doctrine, touching the restoring of man, it doth appeare, out of this place. For whē he hath affirmed, that the promise for the ouerthrow of sinne doeth consist in setting enmitie betwene the Serpent and the woman, and betweene the Serpents seede: and the womans seed: hee declareth that this promised enmitie, began with Abell, and after his death was established with Seth, and that Seth became the right stocke or linage whereout the beleeuees and children of God (namely all they that haue beene enimies vnto sinne) were borne and brought

brought foorth, to the establishing of the promises of God the father: These are his owne woordes. Nowe for the maner, how after Abel, Seth became the stocke, from whence sprang all the beleeuers, that it was only by imitation, and folowing of his example, he declareth afterwarde, in these woordes: All they that walked not in the forme of Abel, according to the maner and ordinance of Seth, were not of the right stocke of Seth, but they were foraine branches, which turned them away therfrom, and were neuer prudent nor vnderstanding, in the godly wisedome, but verie wel in their owne selfe knowledge, and good thinking. What dampnable doctrine lurketh vnder these woordes? Doe the beleeuers now, or did they at that time, spring out of Seth, as out of their stocke: or were all that haue beene enimies vnto sin, brought foorth out of Abel and Seth and not out of Christ, the root of the righteous: Who (as the Apostle saith) is before al thinges, & in him al things consist. And he is the head of the bodie of the Church, hee is the beginning and the first borne of the dead, that in all thinges hee might haue the preheminence, for it hath pleased the Father, that in him shoulde al fulnesse dwell? Are the promises of God the father, establishes indifferently in all those that haue ben enimies vnto sin? are not al ỹ promises nowe in Christ yea and Amen? Doeth not the Apostle reason from the woordes of the couenant and promise, and proove plainely, that Christe only was this promised seede, and that hee hadde no fellowes toyned with him, because the couenant was not (as he sayth) deliuered in these fourme of woordes: To thy seedes, as speaking of many, but thus: And to thy seede, as of one, which is Christe. Moreouer shall wee saye that righteousnesse was derined from Seth by imitation, vnto all those that walked in the same pathe of righteousnesse:

H.N. establisheth righteousnesse by imitation.

VVith H.N not Christe but Seth is the roote of righteousnesse.

Colloss. 1.17

2. Cor. 1.20.

Gala. hi. 3. 16

2. Cor. 5. 19. When the apostle saith, that God was in Christ, reconciling the world vnto himself, not imputing their sinnes vnto them? If we be reconciled vnto God by imputation, then commeth not our righteousnesse, by imitation. If wee be iustified, because our sinnes bee not laide to our charge, then are wee not free therefore, because in following the footesteps of the righteous, we haue wrought our owne discharge. And if this be not thought plaine enough to proove that H. N. doeth acknowledge no other righteousnesse in man beside that which commeth by imitation, neither any other helpe from the Lorde for our saluation, then continuall lightes of good doctrine and good life, shining out of his seruauntes at all times, for the benefite of that age and time, wherein they liued: Toward the end of this Chapter you shall haue yet more playne confirmations thereof, if possibly that may bee performed. For there he reckoneth vp by name, the patternes & examples of euery age, and sayth: Behold, in suche sort, hath this vpright seede, in the light and righteousnes of his God had his procreation, to righteousnes and life vpon the earth, namely, (y) from Seth the seconde seede, in the place of Abel (z) till vnto Noah and Sem. From Noah and Sem (a) vntill Abraham, Isaac, and Iacob. Which Iacob, whom (b) GOD named Israell, begot the twelue (c) fathers of Israel, out of the which, GOD (d) chose him Iuda. From Iuda vntil (e) Dauid the king of Israell and Iuda. From Dauid the king vntill (f) Zorababel in the captiuitie of Babylon. From Zorababel vntill (g) Ioseph which had a virgin to wife, out of the same stocke of Dauid named Mary: of whom Iesus Christ the consumation of all the woorkes of GOD, and the perfect light of the godly clearnesse was borne and brought foorth. Nowe least any man might imagine, that when this authour commeth to speake of Christ, he dare not but giue

y. Gen. 4. c.
z. Gen. 5. 9 c.
a. Gen. 11. b. c.
b. Gen. 32. c.
c. Gen. 29. c. d.
d. Gen. 49. a
e. 1. Kinges. 16.
f. 1. Esdras. 3. a.
2. Esd. as 5. a.
g. Matth. 1. b. c.
Luke. 1. c. 2. a.

out

out otherwiſe of him, then that he ſhould haue others ioyned with him in that woorke of our ſaluation: Conſider I pray you of that which is written in the eightienth chapter of this booke, where of purpoſe he hãdleth that matter & hiſtorie of Chriſt at large. There hee hath theſe woordes: Conſider ye beloued, how that there is ſhewed vnto vs, and geuẽ vs to vnderſtand through the ſpeaches of the Angel Gabriel which hee vſed with Marie: that at the ſame time (whẽ the holy Ghoſt came through the power of the moſt higheſt (*l*) vpõ the Virgin Mary, & procreated the true ſeed of promiſe) the time of procreating of the ſeed of Abraham according to the fleſh, turned it ſelfe about: to wit, that the holy & true ſeed of Abrahã ſhould not frõ thencefoorth be conceiued of the fleſh, but of the holy Ghoſt, through the power of the moſt higheſt in the beliefe: And that the ſame ſhould euẽ ſo be borne out of the true faith of Abraham For the ſeed out of the faith of Abraham, & out of the pure Virgin Mary, is the true (*m*) ſeed of promiſe to the bleſſing of al generatiõs of the earth. And thus from that time forth the Genealogie of the ſeede of Abraham according to the fleſhe, ceaſſed with the beleeuers. For the vpright children of the beliefe: which had their diſcent out of the ſeede of the faith of Abraham: and the pure Virgin Mary: as alſo from the holy Ghoſt: were knowen (*n*) to be the true ſeede of Abraham, becauſe the ſame ſeede was the ſeede of the promiſe of God the Father: & was likewiſe in his mind according to the ſpirit, the likenes of God his father: alſo ſpirit and ſpirituall of the godly nature and being. And according to the will of GOD, wholly minded with God.

l. Luke. 1.

m. Gen. 21. b. 22. b. Rom. 9. a. Gala. 3. b.

n. Rom. 9. a.

You ſee, that the woordes of the Angel vnto the Virgin Marie, to perſwade her touching the woorke of the Lorde within her, to witte, that the holy Ghoſt ſhoulde come vppon her, and the power of the moſte high ſhoulde ouerſhadowe her: are by this Author wrong by way of

Allegory

Allegeth vnto all the faithfull that shall come after Christ: who are made by his doctrine, to come out of the pure Virgin Mary, & to be the very true seed of promise ioyntly together, for the blessing of all generations of the earth, For the seed (saith he) out of the faith of Abraham, and out of the pure Virgin Mary is the true seed of the promise, to the blessing of al generatiõs of the earth, These be his owne wordes. And immediatly after, least that any should think this was spoken of one onelie, and therefore of Christ alone, continuing the same matter, he speaketh in the plural number and saieth: The vpright children of the beliefe, which had their discent out of the seede of the faith of Abraham, and of the pure Virgin Mary, as also from the holy Ghost, were knowen to be the true seede of Abraham, because the same seede was the seed of the promise of God the father. Cã any thing bee added to this blasphemie, to ioyne many to make vppe this seede of promise by whom should come the blessing of all the generations of the earth: When as the Apostle sayeth in the third to the Galathians, (which place is here alleaged by him) That the promises were made to Abraham, and his seede, which was Christ, and not to his seedes, as speaking of manie? If any man, either for want of knowledge, or through aboundance of good will, would here gladly become a proctour for H.N. and affirme that he meant nothing lesse, by this speach [of blessing all generations of the earth,] then to declare the way and meanes of our saluation: besides that the whole chapter is occupied about Christ, and therefore about our saluation, and that it is the phrase of speache, which the holie Ghost vseth to expresse that matter by: The places, which are quoted in the margent out of Genesis, and the Epistle to the Galathians, directly dealing for that worke of our saluation: doe leaue no colour for this excuse

Christ with H.N. is the head of Abrahams faith, but not of Abrahams flesh, which opinion ouerthroweth his humanitie.

Gala 3.16.

Gen. 22.18. Gala. 3.16.

cuse. All the grounde that hee hath of this blasphemous doctrine, is a blinde, ignorant, and altogether vnlearned descanting about the names of men, wherein consisteth the deapth of all his diuinitie. For when once hee hath with allegories, as it were with hot irons, seared the word, taking away thereby the life and natural sence of the same, then beginneth he to rattle the drie bones, and to descant vpon bare names as best liketh himselfe, without anie helpe at all giuen vnto his interpretation, from the circumstances of the place & matter that is in hande, resting onely, vpon a childish & ridiculous deriuation of the words from the Hebrues. For because (as hee saieth in that chapter,) Galilie signifieth a turning either winding about, he will haue this doctrine established thereupon, that the procreating of the true seede, turned it selfe about, to witte, that the holie and true seede of Abraham, which (according to his doctrine) all he faithful are, shoulde not from thencefoorth, be conceaued of the flesh, but of the holie Ghost. What daunger lurketh vnder this doctrine? Is it not proper onely to that one man Iesus Christ alone, to be conceiued by the holy Ghost? Howe then dare H. N. secretly insinuate that Christ had no other kinde of conception, but that whereof all the faithfull are partakers together with him. Now if hee meant no mischiefe herein, what neede hath hee to set his turning about from Galilie, to tell vs, that the true seede of Abraham shoulde not from thencefoorth be conceiued of the flesh. For if he haue relation vnto regeneration, Who is ignorant, that the worke therof not onely since Christ but before his comming, hath beene alwayes wrought through the holie Ghost, and neuer performed by flesh. Marie (after the like maner of interpretation) signifieth with him a doctrine. For that is his owne worde, in this Chapter, whereupon he gathereth, that the true seede, is brought foorth by the

By H. N. his doctrine al the faithful are conceaued by the holy Ghost as was Christ.

the most highest in the belefe, that is by himselfe, who onely (in his owne iudgement) teacheth purely and so consequently, they all are borne of the pure Virgin Marie, that are brought by his doctrine and instruction, which onely he holdeth for pure, to ioyne with him in his faith and religion. Thus blasphemously doth he deale, through grosse ignorance, ioyned with intollerable arrogancie & pride, to ouerthrowe the grounde woorke of our saluation. As for these woordes, which in the ende of this his speache, are spoken of all the faithful after Christ,) The same seed, was the seed of the promise of God the Father, & was likewise in his minde, according to the spirit, the likenesse of God his Father, also spirit and spiritual, of the godly nature and beyng: and according to the will of God, wholly minded with God: Whether they encroch vppon Iesus Christ, or attribute any other diuinitie and Godhed vnto Christ, then they are perswaded the faithful after him, be all partakers of: I leaue it to the consideration of the learned that feare God, without any other speache thereof, then that here, all the faithfull as one head, are saide to be the likenesse of God his Father, to be also of the godly nature and beyng, and finally to be according to the will of God, wholly minded with God: then the which, I doe not remember that I haue founde in all his woorkes, any greater thing geuen vnto Christ. By this which hath bene said it is euident, that this heresie of the familie of loue, touching Adam and Christ, is the selfe same with the heresie of the Pelagians: For Augustine doth repoorte the opinions of the Pelagians to haue bene these.

August. Epist. 10.

1. *Peccatum Adæ ipsum solum læsit.* The sinne of Adam hurt onely himselfe.

2. *Infantes nuper nati, in illo statu sunt, in quo fuit Adam ante prævaricationem.* Infantes are in the same state, that Adam was before his fall.

3. *Adam sine peccaret, sive non peccaret, moriturus esset.*

Adam

Adam if he had not ſinned ſhoulde notwithſtanding haue died.

4. *Dei gratia ſecundum merita noſtra datur.* The grace of God, is giuen according to our deſertes.

5. *Filii Dei non poſſunt vocari, niſi omnino abſq; peccato fuerint affecti.* They cannot be called the children of God, vnleſſe they become altogether without ſinne. Touching their opinion of the grace of God, in an other place Auguſtine doth report it to haue bene this. August. Epiſt. 94.

6. *Hoc ſolum ad dei gratiam pertinere contendunt, quod cũ libero arbitrio, et non peccandi poſsibilitate creati ſumus.* This is al which they giue to the grace of God that we are created with free wil, & poſſibilitie or power not to offend. Where he openeth their opinion touching infantes more plainely in theſe wordes.

7. *Paruuli non indigent gratia ſaluatoris, eo quód nullum ex Adam contagium damnationis contraxerint.* Infantes neede not the grace of a Sauiour, becauſe they haue no damnable contagion or infection from Adam.

Nowe theſe opinions doe neceſſarily followe of that doctrine which H.N. hath here deliuered touching Adam and Chriſt, which in effect all of them, not onely I my ſelfe, but diuers others haue heard ſome of the chiefe men of this familie affirme and conſtantly maintaine. Whereby we may playnely diſcerne, that they lie vnder an heauy iudgement of God, in that ſo plaine teſtimonies of the ſcriptures, cannot preuayle with them for the chaunginge of ſo corrupt opinions. Is it poſſible in playner ſpeach to proue, that lyfe came into the world by one, to wit, Chriſt, and that we are iuſtified by the righteouſnes of one man, than the Apoſtle doeth in the epiſtle to the Romaynes? Whoſe wordes touching that matter are theſe, As by the of Rom. 5, 18.
fẽce of one man, the fault came on al men to cõdemnation, ſo by the iuſtifiing of one the benefit abounded toward al men, to the iuſtification of life. Here we ſee it confirmed

confirmed, that one benefite by one man, doeth bring iustification vnto all that are iustified. This is the Gospel of Iesus Christ and the doctrine that wee haue from him: but H.N. his Gospel setteth foorth many benefites of good doctrine, and good life, proceeding from many men, euen so many as haue bene founde to feare GOD, as causes of iustification and righteousnesse, vnto all that shall be holden as righteous before the Lorde. Thus ye see this horrible heresie of Pelagius to be reuiued agayne by H.N. and his family, albeit somewhat subtilly for feare of beyng espied, and therefore he hath gotte him both a newe name and a newe coate. My hope is, all this subtiltie notwithstanding, that he shal nowe finde the Churche of GOD the same in affection towarde him and his doctrine, that he hath tried it to haue beene in former times. Sure I am there is cause, he shoulde haue vs more seuere against him thē euer Pelagius had them. For there is more poysō in his opiniō touching Adam and Christ, then yet ye haue heard, yea more then euer Pelagius powred out, as shall God willing playnely appeare, when I come to open his opinion of Christ. In the meane time this I will say (referring you for the proofe thereof vnto that place) that Adam with H N. is no man, but an estate of men, yet subiect vnto sinne: and Christ likewise is with him no man, but a condition of men altogether void of sinne. Therfore al his young disciples be Adams, & all his illuminate elders be Christs.

The young disciples of H. N. bee Adam, and his illuminate elders be Christ.

H.N.

In his first exhortation Chapter 7. The first article of the Christian faith.

WE beleeue in God the Father (*a*) almighty (*b*) maker of heauen & earth, we confesse or acknowledge that the same is a true (*c*) and liuing God, a migh-

a. Gen. 17. 2.
b. Gen. 1. a. b. c.
c. Iohn. 1. a. g. b

mighty spirit, a perfite(d) cleare light, and a true being, And that the same being, is GOD the Fathers name, and his (e) loue it selfe.

d. Sap. 7. 8. 1. Iohn. 1. 2. Heb. 1. 2. e. 1. Iohn. 4. 2.

Answeare.

The Diuels themselues will confesse no lesse of the almighty, they doe acknowledge him to be a true and liuing God, a mighty spirite, a perfect cleare light, and a true beyng, and yet haue no comfort or trust in him, but shake and tremble at the remembraunce of him. Pagans & heathen men will confesse thus muche, and yet notwithstanding are voide of all comfort or true confidence in the Lorde. Touching the great multitude of testimonies that are mustred here in the Margent, and ready for the defence of this confession: when I compare it with the small or no number that before came foorth in the defence of Pelagianisme, for the discent of sinne onely by imitation: I may well say as did Aristippus of Dionisius his liberalitie. *Tuto Dionisius liberalis est, his enim qui multis indigent, pauca mittit: Platoni vero, qui nihil accipit, plurima.* *Dionisius* sayeth Aristippus (I dare geue you my warrant for it) mainteyneth all this his liberalitie wel enough, For Plato hath the most of these giftes that ye see goe from his dore sent him, because he taketh nothing: As for those that haue need of manie thinges, and therefore like to receiue if any thing finde be offered, (marke it when you will) you shall them tempted of him with verie few. That God is a true and liuing GOD, a mightie spirite, is so playne and confessed of all, that it may well refuse these so manie giftes of defence which here bee offered by H. N. But that desperate and more then pyned cause of

The Diuels be fellowes with H.N. at his faith.

Pelagius

Pelagius (to haue sinne not to be originall in vs) for all this his fasting heere, departeth from his gates, not releued so much as with one crum of breade, nay (which doth more bewray the want of all conscience and feare of God in him) it is so cunningly couched, that he is to looke neerely vpon it, who shal after the second or thirde reading, finde out his opinion, and meaning therin, and yet for all that, it is a principall point of H.N. his religion, and the chiefe ground worke, whereupon standeth a great parte of his monstrous corruption. But to let that alone, what meaneth H.N. in the profession of his faith, to say, We confes or acknowledge almighty God to be a true and liuing God, a mighty spirit, a perfect light and a true beeyng? doth our beliefe in God import no more, then a bare acknowledging or confessing of him to be a true and liuing GOD? What comfort or confidence can we haue from hence, seeyng that the Diuels (as was saide before) are fellowes with vs at all this consolation, who knowe by miserable experience, that he is a mightie spirite, and a liuing God? Why doth not H.N. in his explanation of these articles of our beliefe, vse that forme of speaking which the Churche receiueth? The Church of God saith: I beleeue in God the Father almighty: which hath more in it, then to say, I confesse that there is a GOD, and Father almighty, or that the same is a liuing God, and mighty spirit. For faith or beliefe hath not onely in it, a knowledge of the minde, but also a comfort or confidence of the hearte, reposed in that partie whom we trust. Which to be so, if for the resolution thereof wee had no helpe from the scriptures, yet woulde our common speache, lende vs sufficiene light. For we are not woont to haue a trust or confidence in any man, so soone as we know the man, or vnderstand generally what is the disposition and qualitie of that man: which may peraduenture be of that sorte, as nothing can make more for the withdrawing of our hearte and affection

from

from him: But when we haue good knowledge of such a special good disposition towards vs, as we may safely commit our selues vnto, then are we sayde to haue a confidence or trust in him. Nowe for this speciall good will of God to vs warde, wee haue not onely his bare woorke, but also a plaine couenant of his: As appeareth in Genesis: I wil Gen.17.7. establish my couenant betwene mee and thee, and thy seede after thee in their generations, for an euerlasting couenant, to be GOD vnto thee, and vnto thy seede after thee, which is more plainly and plentifully set foorth in the Epistle to the Hebrues: After these dayes (sayeth Heb.8.10. the Lorde) I will put my lawes in their minde, and in their heart I will write them, and I will be their GOD, and they shall be my people, I will be mercifull to their vnrighteousnesse, and I will remember their sinnes, and their iniquities no more. For this cause the Gospel which is the glad tidings of our saluation, is called by the Apostle The doctrine of fayth, to giue vs to vnderstand Rom.10.8. that fayth feedeth not vpon a bare knowledge of the Lorde, but hath for diet, the large and liberall prouision of his promises conteyned in the Gospel, where is plentifull confirmation of a most louing league betwene the Lorde and vs, and of a speciall loue, liking, and good will, that hee beareth vnto vs: euen to shewe foorth all louing and fatherly dealing towardes vs, not for some short tearme of tyme, but (by an euerlasting couenaunt) to continue the same for euer. Hereupon it is, that (in the Epistle to the Romanes) it is giuen foorth as an effect of fayth, Rom.5.2. that the faythfull doe alreadie glorie vnder the hope of the glorie of GOD, knowinge that seeing they are alreadie entred into league, fellowshippe, and communion with the Lorde, and that by an euerlasting couenaunt, wherein the Lorde standeth bounde to remember their sinnes, and their iniquities no more: It can not bee hee shoulde cutte off that course of his kinde-

nesse, which hee hath alreadie entred into. The Apostle
Ephe.3.12. likewise, in his Epistle to the Ephesians affirmeth, that
faith causeth boldenesse, and maketh our accesse vnto
GOD, to bee with confidence. And why? Euen be-
cause (as the Prophet sayeth) wee are betrothed vnto the
Hose.2.19. Lorde, and hee hath maried himselfe vnto vs for euer, in
righteousnesse, in iudgement, in mercie, and in compassi-
on: so that wee are to assure our selues of all goodnesse
and compassion at his handes, as beeing our ioynture
that hee hath assured vnto vs for euer. For the league
is made betweene him and vs, that wee should bee no
more as forreyners and straungers, but Citizens with the
Ephe.2.19. Saintes, and of the household of God, that as the ho-
nour of our welfare should bee his, so should the studie
and care thereof, in like maner lie vpon him. This I con-
fesse requireth knowledge, For howe shall they beleeue
Rom.10.14. in him, of whom they haue not heard? Yea, and that al-
so from his woorde: Let thy louing kindnesse and thy
Psal.119.41. saluation come vnto me according to thy promise, (say-
eth the Prophet.) And againe, O Lorde, thou hast deale
Ibid.65. graciously with thy seruant, according to thy woorde.
For we are not set at libertie to conceyue of the Lorde
whatsoeuer liketh vs: but charged to looke after that,
which is pleasing in his eyes, whereof hee hath giuen vs
notice by his woorde. Notwithstanding euerie thing
conteyned in the woorde, cannot truelie bee sayde to
bring foorth this fayth, but his free promise of grace
and mercie, is the true mother thereof. For doeth any
man then knitte our heartes vnto him, when wee see
nothing but heauie lookes, and heare of nothing be-
side fearefull and heauie woordes: or rather when his
fauour is amiable, and his woordes assured pledges of
a minde, that meaneth nothing but peace and prospe-
ritie, wealth and happinesse vnto vs? Doeth the Apo-
stle

ſſle in the place before alleaged, inquiring howe that anie man ſhoulde beleeue in him, of whome he hath not hearde, ſtay as ſatiſfied when once hee commeth to that poynt of hearing? Doeth hee reſt before the glad tidinges of peace, and the glad tidinges of good thinges be heard of, by that Meſſenger whoſe feete bee full of beautie, and whoſe comming is moſt acceptable? Hee diuerly fayth from ignorance and blinde deuotion, vnto the hearing of the woorde, and yet findeth no perfect reſt there, before the gladde and good tidinges thereof bee made knowne and aſſured vnto the faythfull. Albeit then fayth haue in it knowledge and can not bee without certificate from the woorde, yet is not that all: for vnleſſe there bee ſetled in our heartes a comfort from his free and ſweete promiſes, we haue not what to repoſe our harts vpon. And therefore as they are deceyued who mainteine a fayth without the knowledge of the woorde, ſo is H.N. and whoſoeuer elſe that will vpholde fayth to bee a knowledge onely, without comfort or confidence from the promiſes of the woorde. That deſcription helpeth greatly for the confirmation of this matter, which the Almightie maketh of himſelfe, when hee affirmeth him to bee ſtrong, mercifull, gracious, ſlow to anger, and abounding in goodneſſe and truth, reſeruing mercy for thouſandes, forgiuing iniquitie, tranſgreſſion and ſinne, not making the offender altogither innocent, but viſiting the iniquitie of the fathers vpon children, & vpon childrens children, vnto the thirde and fourth generation. Wherein albeit the later woordes, at the firſt ſight may ſeeme to ſignifie the Lordes euerlaſting wrath towardes the wicked: yet if wee remember, that in the former Chapter, where the requeſt was made by Moſes to haue this glorie of GOD ſhewed him, the Lorde promiſed that hee woulde make all his good goe before him: it will reſourme our iudgement heerein, and cauſe vs to

Rom. 10. 15.

Exod. 34. 6.

conceiue that it is no other visitation he meaneth here, then such as his best children, after their offences are forced often to feale at his handes. I meane not (as the Church of Rome would haue it) that the Lord doeth thus weake his wrath vppon them, vntill they shall haue made a full satisfaction for their sinnes: but that hee doeth herein prouide that himselfe might receiue no staine by them, While albeit hee bee content to bee mercifull vnto them in their sinne, yet will hee reserue for all that vnto himselfe the right of a fatherly visitation, to declare that he is farre from being a fauourer or friende vnto sinne. In this explanation of H.N. his fayth, wee heare nothing why vnto GOD there shoulde bee added this worde [father] and yet it were requisite since hee is called in question for his fayth, by all Christian Churches planted thorowe out the whole worlde, hee shoulde speake plainely to euerie principall poynt, yea or no, touching his agreeing or dissenting from them. The cause of his silence herein, is for that hee acknowledgeth no distinction of persons to be in the Godhead, whereas of purpose this worde [father] is set downe in the Creede and Articles of our fayth, to meete with that mischiefe of H.N. and others, the like their errours and heresies. It had beene requisite likewise, since in so short a draught of Christianitie, we may not thinke anie thing to bee superfluous or vnnecessarie, that hee had shewed some good helpe for the strengthening of our fayth to haue come from that almightie power, which the Almightie shewed in the workemanship of heauen and earth, whereof there is expresse mention made to that ende in this place. The Scripture, doth discerne the Lord from all Idols by this alone marke of his Maiestie: the Gods (saith the Prophet) which haue not made heauē & earth, shal perish frō the earth, & frō vnder those heauens. The scripture doth likewise make it a strōg fortresse of our faith, which driueth out doubtfulnesse & distrust, as we read of Abraham,

Iere. 10. 11.

braham, that he did not doubt of the promise through vnbe- Rom. 4.
leefe, but was strong in faith, because he was well assured, that hee which had promised, was of sufficient power and ability to doe it. And vndoubtedly, when we shal vnto anie promise of the Lorde, ioyne in serious & earnest consideration this remembraunce withall, that it is the promise of that God, who by his power out of nothing, brought all the faire furniture of this world: it cannot but be forcible, to keepe off such doubtes of hauing the promises of God performed, as flesh and blood are full of. Good reason it is therefore, that H N. should not haue beene altogither silent, in a matter of so great importance, but of that wee heare nothing. There is another matter that he shooteth at, to wit: after he hath affirmed God to bee a true being, to proue that the same being is god the fathers name, & his loue it self, for they are his very words. Now he bringeth no other proufe of it, then that of Iohn, where it is sayde, Iohn. 4. 8.
That God is loue, but no worde heard that his being shoulde be no other thing beside loue it selfe, which is the matter that he woulde willingly establish. Now this is his accustomed craftie and subtile dealing, the sooner to deceyue the simple thereby, hee will auouche Scripture, when hee setteth downe most absurde thinges, albeit there bee no parte of his opinion established thereby. It sufficeth him if there bee founde in the Scripture one of those wordes that hee vseth, howe farre soeuer hee swarue in sense and meaning from the purpose of that place from whence hee taketh it. For what reason is there in this, to say, because GOD is loue, therefore his essence and beeing is loue. Shall euerie thing that a man is, become an essence and beeing vnto him? One man is religious, riche, learned, well fauoured, temperate, chaste, humble, charitable: yet are not all these his essence and beeing. For one thing cannot haue more then one essence and being. And in trueth none of these can be called the essence

and being of a man, for there bee men that want all these, and yet haue the essence, being, and nature of men. Nowe albeit the Almightie cannot bee without loue, yet thereupon it followeth not that his being is loue, no more then it doth to say, fire cannot be without smoke, nor snow without whitenesse, therefore the essence, and naturall being of fire, is smoke, and the substantial nature and being of snow is whitenesse, which is well knowne to bee most untrue. Moreouer, mercie, wisedome, righteousnesse, strength, and holines, al these be as neare the nature & being of the Lord as is loue, for as he is loue, so is he wisdome, righteousnes, holines & strength, & all these are absolute & perfect in himselfe. But if all these seuerally should be his essence & being, then should there be many beings & natural essences of one thing, nay distinct natures & beings of the same thing, then the which, what can be more mõstrous? For the Lord God is but one in essence & being, howsoeuer he be three in person, and therefore this assertion of H.N, & such like, which being graunted, do necessarily inferre that the Lorde God is not one in nature and being, are daungerous, nay heretical and blasphemous. It is no new thing to haue such slender proofes from him, for such straunge opinions, for it is his cõmon, and general practise throughout al his bookes, and therefore it is assuredly true, that if his religion were no better stayed and vpholden, by the wealth and fatnesse of some in that familie, then it is by authoritie from the Scriptures: the credite thereof woulde haue beene cracked with diuerse of them long before this time. I thinke H.N. hath beene his scholler, who now of late hath brought to light and taught a kinde of perswasion, which he calleth a princely proofe, whereof hee speaketh thus: *Orationē persuadere, non Regium, sed Oratorium munus esse: Regiam autem persuationem in donis, ac muneribus sitam esse oportere.* It beseemeth not a King but an Oratour, to perswade by speach, for a King is to perswade by

gifts

giftes and rewardes. And ſurely H.N. his prooſes are altogether Princely by rewardes and giftes: as for prooſes and perſwaſions from the ſcripture by worde or writing, whatſoeuer ſhew of ſufficiencie bee made that way, yet in truth he is content to let that alone to poore Oratours and the meaner ſort of men, as ouer baſe and beggerly for ſo mightie a perſonage as is himſelfe. Touching the number of authorities that here are brought forth, this one thing I am well aſſured of, and ſo will euerie man affirme, that ſhall with anie iudgement examine the ſame, that vnleſſe he take ſome thing for their ſtanding, other benefit he hath none by them.

This true eſſence and being of God, which H.N calleth his loue, is not according to his doctrine any thing that the Almightie hath proper and peculiar vnto himſelfe, in that he is God: but that which all the faythfull are poſſeſſed of, and that not in ſome little meaſure, but ſo as there dwel, liue, or rule no other thing in all there ſpirite, thoughtes, mind, and ſoule, but alone this true godhead, with his louely being of the vpright loue. For theſe are his owne words in his firſt exhortation. Chap. 15. and *Section.* 26. The true freedome verily is this, that the mā, through the miniſtratiō of the gracious word, is wholy releaſed, & purged or purified frō all wicked nature, which hath raigned ouer him, & that there dwel, liue, nor rule any other thing in him (namely in al his ſpirit, thoughts, mind & ſoule) but alone the true godhed, with his louely being of the vpright loue, yea to be ſo wholy repleniſhed with all vertues of God, that there flow nothing in him, but the ſpirituall heauenly and liuing waters. And becauſe H.N. his doctrine tendeth to eſtabliſh a kinde of loue, which in his opinion is the true beeing, diuinitie and deitie of God: therefore he calleth alſo his counſell and inſtruction, this true being. For thus he ſpeaketh in his firſt exhortation Chapiter. 12. Section 54. If yee

ſtand minded to feare the Lorde, to bee obedient to his lawe, that paſſeth foorth preſently out of the true Sion, & his word that paſſeth forth preſently out of the heauẽly Ieruſalem, & giue ouer your ſelues after my counſaile and inſtruction (according to it al as the Lord hath reuealed the true being vnto me out of Sion and Ieruſalem,) wholy and altogither, ſo will I then in like maner, euen out of the heartie loue, ſtand ſeruiſeable, ſo much as I may in the Lorde, vnto you dayly, and at all times thervnto, to the end you ſhould feare the higheſt God, and might learne to knowe his righteouſneſſe. For his righteouſneſſe is the loue, the true being, and the euerlaſting life. Speaking (as you heare) of his doctrine, and exhorting them to the imbracing thereof, hee calleth it the true being, when hee ſayeth, according as the Lorde hath reuealed the true being vnto mee. And in the ende he concludeth, that the righteouſneſſe which he teacheth, is the loue, the true beeing, and the euerlaſting life. So that the Deitie and beeing which H. N. giueth vnto GOD, is no other then that which mortall men attaine vnto. For the righteouſneſſe which they perfourme by his doctrine, is (as he ſayeth) the loue, the true being, and euerlaſting life. And foraſmuch as this true being is no other thing with him, then that loue, which by his doctrine, manie are made partakers off: therefore in the beginning of his Euangelie, H.N. affirmeth himſelfe to be godded with God, in the ſpirite of his loue, and likewiſe ſayeth, that he was the true light of the perfect being. And in his firſt exhortation Chapter 17. Section. 5. The Childe confeſſeth of the Father and eldeſt Elder, that the moſte higheſt hath reuealed the poſſeſsion of his moſte excellent Maieſtie in him, and that with the ſame being of the perfect Godhead, he hath made a godly dwelling with him. This doctrine doeth vtterly ouerthrow the true diuinitie, & deitie of God, it robbeth him

By the doctrine of H.N. there is no other diuinitie belonging vnto God, but ſuch as men are partakers of in this life.

of

of his true eſſence and beeing, and couereth him with no other eſſence, nature, or being, then is found in man: it ſetteth the creator among the creatures: and it matcheth the the creature with the creator. The Lord (if it be his good will) open their eyes that they may ſee it, & giue them harts that may bluſh and be aſhamed of ſuch blaſphemie, that either that they may receiued in true repentance, or otherwiſe if they will ſtill harden their hearts, that wee may ſee them laid downe in their confuſion, and couered with their owne ſhame.

H. N.

Section. 3.

In which name of the father wee are (*f*) plucked thorowe the ſeruice of his holie and gratious word, & vnder the obedience of the law of the Lorde, of the beliefe of Ieſu Chriſt and of the loue of the holie ghoſt: by the father to the loue of his onely ſonne Ieſu (*g*) or Sauiour: the (*h*) very like beinge or ſubſtaunce of his Godhed: (*i*) and euen ſo baptiſed or waſhed in the ſame name of the father.

f. Iohn. 6. e.
g. Matth. 1.
h. Col. 1. b.
Heb. 1. a.
i. Mat. 28. b.

Section. 4.

Which (*k*) plucking of the father, and baptiſing in the fathers name, hath the foregoing by vs, in the adminiſtration of the holie word vnder the obedience of the loue: with the (*l*) Law or ordinaunce of the Lorde. And with his (*m*) correction or diſcipline: wherewithall we euen ſo, as in an enmitie againſt the ſinne, beecome preuented and infourmed, to an incorporating in the godlie righteouſneſſe.

k. Iohn. 6. e.
l. Exo. 20. a.
Deut. 5. b. 11. a.
m. Pſal. 89. d.

Section. 5.

For euen ſo in the becomming baptiſed in the name of the father: doth the Lord (*n*) chaſtiſe or nurtur with his lawe: euery man which hee plucketh or recciueth vnto him: where through it becommeth than all made manifeſt in the man (*o*) whatſoeuer becommeth chaſtiſed by the light or through the light.

n. Prou. 3. b.
Heb. 12. b.
Apo. 3.
o. Epha. 5. b.

Section 6.

Through which fatherlie (*p*) discipline in the becomming manifest (*q*) of the sinne we are in seeing & perceiuing in the light all the horriblenes (*r*) of the sinne, togither with Deuils and the fleshes lying, craftie & deceitful or false nature, and Gods (*s*) indignation and (*t*) wrath, ouer the same, & ouer all such as (*u*) are of one minde therwith.

p. Pro. 3. b. Heb. 12. b.
q. Rom 7. b.
r. Rom. 7. b. c.
s. Iere. 30. a.
t. Eccle. 5. a. Rom. 2. a.
u. Psal. 5. a.

Section. 7.

When we nowe finde our selues guiltie in al and become in such sorte: chastised by Gods grace through his (*y*) light of the fatherlie loue, so beare wee at that time greife, sorrowe and anguish, or affliction for the sinnes cause: and (*z*) confessing the same sinnes with humble heartes, in the seruice of the holie word, vnder the obedience of the loue of the father, wee become wholy inclined and goodwilling (*a*) to hate, to leaue, and to lay away, or to mortifie the sinnes, and all what is vngodly: and to that effect we doe, as than: wholly giue ouer our selues in the (*b*) counsaile of the holie worde, and of the elders in the seruice of the loue. To the ende that God the fathers name, according to the requiring of the seruice of his loue, might become (*d*) hallowed and magnified in vs.

x. Apo 3 c.
y. Ephe. 5. b.
z. Psal 32. a. Prou. 28. b.
a. Psal. 45. b. 139.
b Mar. 1. Actes. 2 d.
c. Pron. 1. a. 3. c. 14. Eccle. 4. a. 32. c. Heb. 13. b.
d. Mat. 6. d. Luke. 11. a.

Section. 8.

And euen so: in the familie or communalty of the Loue, wee obtaine grace and fauour before God the father, and his sonne Iesu Christ, & become through the seruice of the holy woorde and of the fatherlie (*e*) correction, kepte and led foorth, euen vnto Iesus Christ the sonne of GOD the father. For to become iustified & released, or (*f*) made free, through the name of the sonne, vnto whom God the father hath giuen (*g*) all power both in heauen & earth from the (*h*) sinne, and from her (*i*) kingdom of the death of the Deuill, and of all wicked spirites, namely to our preseruation in the godlinesse, in the great and terrible (*k*) day of the Lord, & of the righteous iudgemēt of God, which shall

e. Prou. 3. b. Heb. 12. b.
f. Iohn. 8. d. Rom. 6. c.
g. Mat. 11. c. 28.
h. Mat. 1. c.
i. Apoc. 20. a.
k. Ioel. 2. a. Amos. 5. b.

ſhall burne in wrath or *l* fire ouer all vngodly, which haue diſpiſed the loue in her ſeruice and requiring, and refuſed the fatherly *m* correction: as a fire to *n* their euerlaſting condemnation in the fire of hell, which is prepared for the deuill and his angels or miniſters.

l. Sop. 1. b. Mala. 4. a. *m*. Pro. 29. Heb 1. 2. b. *n*. Mat. 25. d.

In which preſeruation *o* and extending of grace or merciful fauour of our God & ſauiour, God the father with the *p* diſcipline of his lawe: manneth himſelfe according to the inward man: with vs and we become like wiſe with the cleereneſſe of his godly *q* light (wherwith all he with the law *r* of his chaſtiſing, is alwaies againſt vs, in the ſin) godded or made conformable, in a good willing ſpirit to the vpright *ſ* righteouſneſſe with him, to the end that wee through his owne beeing, ſhould beare or cary: as men of God: his holie name vnder the obedience of his *t* lawe, and liue and walke euen ſo according to the lawe or ordinaunce of his *u* true beeing in all loue.

Section. 9.

o. Bar. 3. b. *p*. Pſal. 89. d. *q*. Ephe. 5. d. *r* Pſal. 89. d. Prou. 3. a. Heb. 12. b. *ſ*. Matth. 5. a *t*. Gal. 4. 5. a. *u*. 1. Pet. 1. b. 2. a 2. Pet. 1. a.

Anſweare.

The Riddels & darke ſpeaches of H. N. I meane God willing to touch hereafter in a place proper & peculiar to that matter: the name of father (that we may learne with Alphabetarpes firſt to ſpel, and then to ioyne together) ſignifieth his loue, as appeareth by the laſt line of the former Section, the line that went immediatly before this: By plucked or plucking, hee meaneth Baptiſing, as appeareth out of the fourth *Section* and firſt line. Sauiour is a preſeruation in all godlineſſe, and noteth vnto vs an eſtate when men are voide and free from ſinne, and walke in all loue, as is apparant in the 8. and 9. *Section*. The very like being & ſubſtance of his Godhead, is nothing elſe but loue, as appeareth by the laſt line of the 2. *Section*. Now to ioyne theſe together, this he affirmeth, that we thorow the ſeruice of H. N. his holie & gratious word, & our obedience thereunto, are led of the father to the loue of Jeſus Chriſt.

So þ by his doctrine God the father bringeth vs, no otherwise, then by the hand of our owne obedience, vnto the loue of Iesus Christ. Our obedience must necessarilie go before, for we are to passe thorowe the seruice of the holie and gratious worde, vnder the obedience of he lawe of the Lorde, to the loue of his only sonne Iesus or sauiour. These be his owne words. And this is that which is contained in the 3. *Section*. He describeth particularlie in the 4. *Sections* following. How we becom thus preserued frõ sin, to walke in al loue, which is our baptising in the fathers name, affirming þ the law of God cõmeth first with correction or discipline letting vs see sinne, the deuil, and the flesh, their lying, craftie and deceitfull or false nature, and God his indignation and wrath ouer the same, and thereupon groweth griefe and sorrowe for sinne, a minde wholly inclined to mortifie it, and then they giue ouer them selues wholie to the counsel of the holy worde, and the elders in the seruice of the loue. And thus are men become preuented and enformed (as he saith in the 4 *Section*) to an incorparating in the godlie righteousnesse, which is this loue, & the walking therein. These sundry *Sections* cannot in number compare with the errours therin contained. For first in this his discourse vpon the Articles of our belief, where hee was to intreate of faith, he is wholie occupyed about loue, and obedience vnto the law of God. So that faith is nothing but deeds in his opinion: Loue is beliefe: beleeuing is working: and louing or working, is become beleeuing. For he will haue our woorkes and obedience vnto the lawe to get and giue vnto vs the name of beleeuers, that in so doing we may be accounted faithfull, and that the same should not be a fruite of faith, but faith it self. So that by H N. his mystical doctrine, a riddel darker then was that which Sampson propounded vnto the Philistines, is put forth vnto vs: to witte, howe the sonne should beget the father, & afterwarde they two make but one man. He saith that works beget faith, & they

they growe to be but one and the same thing. The Scripture affirmeth faith to be the father, and workes not to bee children lawfully begotten, how faire soeuer they shall bee to the shewe, vnlesse they proceede out of his loines. So doe we reade in the Epistle to the Hebrewes, where all the good workes of the godly fathers, are fathered vppon Faith: and it is said that thorow faith they wrought righteousnesse. Faith is swallowed vp of works by this doctrine, For they are made all in all with H. N. he maketh no account of our perswasion of the goodnesse of our God, thorowe the mercifull promises of his worde, and therefore altogither leaueth that doctrine, when he is euen haled vnto it by the matter which he hath in hand, and falleth into the discourse of workes. The Apostle Saint Iames keepeth a cleane contrary course: for when he is forced by the matter he hath in hand, to aduaunce workes to their highest degree: yet doth he hide them vnder the couert of faith, hauing of that principall worke of Abraham, that this scripture was fulfilled in it: Abraham beleeued, & that was reckoned vnto him for righteousnes, so that it was his belief that set that priece value vpon it. The Apostle Paule likewise affirmeth that Abraham his beliefe was counted vnto him for righteousnes, and adeth more, that to him who trusteth not to his works, but beleeueth in him ꝑ iustifieth the vngodly, his faith is coūted for righteousnes. One & the same spirite cannot be Author of such diuersitie. The Apostle so commendeth faith, that hee affirmeth vs to be accounted righteous thorowe the same, vtterly excluding workes for the procuring of our righteousnesse. But H.N. contrarywise so aduanceth workes, that he doth altogither banish faith, and cause it as one that dare not shewe his face, to creepe into the corner of workes, and to lye couered with the garment thereof. Neither is H. N. content with this spoyle of faith, the chiefe treasure in our house: but remembring that he left the house standing, turneth backe a-

Heb. 11. 33.

Iam. 2. 23.

Rom. 4. 3.

gaine

againe to fire the same, ouerthrowing the Sacramentes in like manner, and will haue our Baptisme to be no other thing, then this walking in the obedience of his loue, and therefore termeth it [the plucking of the father, or Baptising in the fathers name.] And that is not the least of his errours, although I doe giue it the last place that hee deliuereth in the eight *Section*. That in this communialtie of loue, thorowe the seruice of the holie worde, and of the fatherly correction, which is the sight and misliking of sinne, wee are led foorth vnto Iesus Christe, to be made free from sinne, preserued in godlinesse, and to haue GOD manned with vs according to the inwarde man. For it giueth vnto man the preuenting of GOD his goodnesse, the dignitie and desert of bringing him selfe vnto Christe, by his hatred and misliking of sinne: wheras the misliking of sinne as well as the loue of righteousnesse, are fruites that followe our beeing in Christ, not causes that goe before to procure the same, as appeareth in the Epistle to the Romans: Likewise thinke ye also (saith the Apostle) that ye are deade vnto sinne, and liuing vnto God in Iesus Christ our Lorde. He toyneth with the Pelagians against the grace of God, which renueth and regenerateth vs, and inwardly draweth vs by his spirit to beleeue and doe the will of God, and will haue the grace of GOD no further to stretch vnto vs, then that we haue from the Lord a lawe and doctrine, whereby wee may learne what to beleeue, and what to doe, but the power to perfourme this, albeit they will not refuse to call it the grace of GOD, yet they say it is our nature, according as August. reporteth.

Man bringeth him selfe vnto Christ by this doctrine of H.N.

Rom. 6. 11.

Isti autem asserunt sicut a fratribus qui eorum libros legerunt cognouimus: in eo dei gratiam deputandam: quod talem hominis instituit creauitque naturam: qua per propriam voluntatem legem dei possit implere: siue naturaliter in corde conscriptam: siue in literis datam: eandem quoque legē ad dei gratiam pertinere: quod illam Deus in aduteriū hominibus dedit: illam vero gratiā, qua (vt dictum est)

Aguſt. Epiſt. 89.

Christiani

Chriſtiani ſumus, cuius Apoſtolus Pradicator eſt, dicens: condelector legi dei ſecũdum interiorem hominem. Video autem aliam legem in membris meis repugnantem legi mentis mei, et captiuantem me in lege peccati: miſer homo, quis me liberabit de corpore mortis huius, gratia dei per Ieſum Chriſtum dominum noſtrum; nolunt omnino cognoſcere: nec apertè quidam oppugnare audent. In their opinion as *Auguſtine* ſaieth, the grace of God towards vs is this that we haue ſuch a nature from him, that by our owne wil and power, we may ſatiſfie & fulfill the law of God, and that this is alſo that other parte of the grace of God towardes vs, that hee hath giuen a lawe for the helpe of man: But as for that grace whereby wee are are Chriſtians, whereof the Apoſtle ſpeatketh ſaying, I am delighted with the lawe of God in the inner man, but I ſee an other lawe in my members, ſtriuing againſt the lawe of my minde. Miſerable man that I am, who ſhall deliuer mee from this body of ſinne, The grace of God thorowe Ieſus Chriſt our Lorde, that will not acknowledge that, neither dare they openly impugne or ſpeake againſt it. This plucking thorowe the ſeruice of that gracious word, which he affirmeth to haue the foregoing by vs in the adminiſtration of the holie woorde, in the thirde and fourth *Section* is (according to the Pelagians) the other grace of GOD, which is added to that of our good nature, euen to haue a rule & inſtruction from God to guide this nature, which (in their opinion) is ſo franke and ſo free vnto good, that if it may once ſee the way, there is no ſtay with it, or let to keepe it from going forwarde. And therefore where it is written in the Goſpell after Saint Iohn. No man can come vnto mee, except the father which hath ſent mee drawe him: H.N. calleth this drawing of the father, a plucking, & that plucking to be the giuing of a lawe, and woorde to rule our liues by. Iohn.6.44.

In

In opinion then he ioyneth iumpe with the Pelagians, for denying originall sinne, he is forced to confesse the grace of GOD to be in nature, and againe we see the lawe which doth poynte out the right way vnto life, is called the plucking of the father or baptising in the fathers name.

H.N.

Section 10.

And that this is the vpright Christian Baptisme, or washing in the (*x*) name of the father, and is the true baptisme which hath the forgoing in the christian doctrine of the seruice of loue.

x. Mat. 18. b.

Section, 11.

We confesse likewise that all such as beleue not euen thus in God the father, beleeue vnrightly, and that also they all which become not euen so (as is aboue saide) (*y*) baptized thorowe the seruice of the holie worde, vnder the obedience of the law of the Lorde, or of the doctrine of his word, in Gods loue or true being, beare or carry not Gods holy name, nor the spirite of his true beeing, nor are (*z*) baptized in the name of the father, and that in like manner it is not meete or conuenient that men should count such vnbeleeuers and vnbaptized ones, for Christians, neither yet also, for men at whose handes one should any way suppose or trust to finde any woorde (*a*) of Gods trueth, or yet any workes (*b*) of righteousnesse or good seruice, that God regardeth or accepteth.

y. Mar. 16. b. Rom. 6. a.

z. Galla. 3. a.

a. Iohn. 1. a 3. a.

b. Mar. 1. a.

Answeare.

It appeareth by these wordes, that H. N. reckoneth of all beside his owne secte (For there are no people beside him selfe and his familie, who thinke or beleeue so erroniously as this confession teacheth) as of Heathen, vnbeleeuers, & vnbaptized ones, they be his owne words, as also be these

these: It is not meete that men should account such for christians. Whē hee concludeth that wee may not think to finde any woorde of God his trueth, or any workes of righteousnesse among them, whosoeuer beleeueth otherwise: he speaketh not only ignorantly (for that some trueth may be founde, where there is store of errour, and a wicked lyfe may be founde where the groundes of religion are truely holden) but also maliciously agaynst the true Churche of GOD, as that no woorde of trueth, or worke of righteousnesse were among vs, who abhorre his religion as Heretical & deuilishe doctrine. What benefite doe these men receiue by the ministerie of the worde, being thus perswaded of the Church of God? In what readinesse are they, to ioyne with any enimie for the ouerthrowe of the Churche, being perswaded of vs, that neither worke of righteousnesse, nor woorde of trueth is among vs? I trust the Lorde will moue the heartes of those who haue the gouernment in their handes, either to trauaile to plant in them a better opinion of the Church, or if that will not bee, to cut them of as rotten members before they shall worke any greater woe vnto the same. The opinion of H.N. touching the Churche of God, as appeareth by this his speache is most pernicious, neither thinketh he worse of Turks and infidels, then hee doeth of all Christians that receiue not his doctrine. What effectes this opinion may worke in the heartes of the simple people, that be seduced by him: I leaue it to their godlie care, to whom it doth chiefly appertaine to reforme the same.

H.N.

The seconde Article. *Section. 13*

Wee beleeue in (*a*) Iesus Christe the (*b*) onely sonne of God our Lorde. We confesse that the same sonne of GOD Iesus Christ, is the very like being of the liuing

a Math. 1. a c. Luke. 1. d, 2. b
b Math. 16. b. 17. Rom. 1. a

God his father, through whom god the father hath (d) made and accomplished all his woorke: and that hee (namely the sonne of God Iesus Christ) for that cause beareth also all thinges (e) with the woorde of his power, and maketh the purging of our sinnes throwe himselfe.

e. Col. 1. b. Hab. 1. a.
d. Gen. 1. c. Ihon. 1. a.
e. Heb. 1. a

Answeare.

I Haue sufficiently before declared, that Christians are taught to beleeue in Iesus Christ, & that it is not enough for them to confesse, that there is a Christe, or that Christ, is the sonne of the liuing God. And yet notwithstanding H. N. vsually in explaning the articles of our beliefe, shunneth as rockes all woords of faith and beliefe, and embraseth in steede thereof, woordes of confessing, whereof he hath as it seemeth conceiued some better liking, but the cause thereof he is content to keepe secrete to him selfe. Where he professeth that Iesus Christ is the very like being of the liuing GOD his father, and that GOD the father through him hath made and accomplished all his woorkes, that he beareth all things with the woorde of his power, and hath made the purging of our sinnes throwe himselfe: It shall (God willing) appeare hereafter in my answeare vnto this reason, that he meaneth nothing lesse touching Christ, then that his woordes seeme at the first sight to giue out of him. As for his reason, which is, that because GOD the father hath made, and accomplished all his woorkes by Iesus Christ, in the creation of the worlde, therefore hee shoulde make the purging of our sinnes through him selfe alone: if it were good and sufficient, the holie Ghoste might aswell haue the name of the mediatour and redeemer, as Iesus Christ. For GOD the father accomplished not that woorke without him. Moreouer howe absurde is it, that his dealing in the creation, shoulde charge

Gen. 1. 2.

him

him with the worke of our redemption? When did H.N. euer see the obligation, whereby at his entring vppon the Creation, hee stoode bounde to performe the worke of redemption? The Scripture telleth vs, hee laide downe his life frankly and freely of his owne accord, not to discharge any dutie or debt of his owne, growing vpon any former couenant hee had made for him selfe to performe: but that it was to acquite vs thereby from euerlasting death and destruction, which otherwise was in iustice to fall vppon vs. And for that cause hath he geuen him this name Iesus, as we reade in the Gospel after S. Matthewe. Thou shalt call his name Iesus, for he shal saue his people from their sinnes. He came not then to rid him selfe from the daunger, that any former couenant, charge or duetie of his owne, had laide vpon him or bound him vnto: but to deliuer his people from their sinnes, which had laide holde vpon them, and as an heauie burden did presse them downe vnto death. So that the reason rendred in the scriptures why he had to name Iesus, doth sufficiently declare that it was no priuate cõmoditie of his owne, but the saluation of his people that was sought for and accomplished by him. And that wee should not doubt of his authoritie or abilitie, to goe through with so great a matter as is the worke of our saluation, therefore commeth he from God the father with speciall authoritie, and graces in all abundance annointed and enabled thereunto. And thereuppon hath this name [Christ] accordingly, which in our tongue signifieth [annointed,] that our faith might not roame vncertainely about our saluation, but directly looke at one both sufficiently authorized, and also fully furnished for that worke, where wee might particularly and cleerely see the grounde of al this good will betweene GOD the father and vs. For from hence had this league the beginning, and here is the hope

Matth. 1. 21.

hope and assurance that wee haue for the continuance of it. Wherein the Lord his dealing is in all mercy towards vs, that we should haue such specialtie geuen vs, as might put out of doubt and point foorth particularly the occasion of our saluation. For the scripture which is our euidence, doeth not barely mention this matter of our saluation, but telleth vs at large, by whom, & at what time it was purchased for vs, what price was paid for it, what enimies stoode against it, and howe great a woorke it was after the beginning to goe thorowe with it, and that Christe Iesus did execute both the office of a Priest, and also of a Prophet in the accõplishing therof, not onely praying for vs in that he was a Priest, as appeareth in the Gospel after S. Iohn, & so declaring himselfe to be our mediatour of prayer and intercession: but also offering vppe him selfe once for all, a sufficient sacrifice for al the sinnes of his seruauntes, and so became in like maner the Mediatour of our redemption. In which two pointes of offering praier & sacrifice to God for the people, did the Priest his office consist. Wherein the comfort of a Christian is exceeding great, for that he hath so singular a person, the force & efficacie of whose prayer and sacrifice, is dayly in God his sight for him, as it is written to the Hebrues: Christ is not entred into the holy places, made with handes, but into very heauen to appeare nowe in the sight of God for vs. And seeing as the Prophet speaketh, The Lorde hath sworne and will not repent, that he is a Priest for euer: it followeth necessarily that there shoulde be an euerlasting vse and fruite of that Priesthoode towards the faithful. He did also execute the office of a Prophet towards vs, & had special cõmission likewise for that fũctiõ, as appeareth in the Prophesie of Esay, The spirite of the Lorde God is vpon me, therfore hath the Lord annointed me, he hath sent me to preache good tidinges to the poore &c. Which speache our sauiour Christe in

John. 17

Hebrues. 9. 24

Psalm. 110.

Esay. 61.

Luke

Luke affirmeth to be verified in him ſelfe, being of all o- Luke. 4.
ther moſte ſufficient too make true repoꝛt of the
will and pleaſure of the father, and to deliuer vs from all
feare, of not attepning vnto ſo high and ſecrete a thing, be-
cauſe (as ſaint Iohn ſayth) he dwelleth in his boſome, Iohn. 1. 18.
and is his onely begotten ſonne, and therefoꝛe not onely
of all other moſt deare vnto him, but alſo moſt pꝛiuie vnto
his greateſt ſecretes. Foꝛ which cauſe hee is called by the Eſay. 9. 6
Pꝛophet Counſellour, And in as much as his kingdome
wherin ſhould dwel holines and righteouſneſſe, was to be
gouerned by the ſcepter of his woꝛde and pꝛeaching of the
Goſpel: he hath pꝛomiſed his pꝛeſence euen to the ende of Math. 28.
the woꝛlde, vnto that office and function: Goe therefore 19
and teache all nations, to obſerue what ſo euer I haue
commaunded you, and loe I am with you vnto the end
of the worlde. Foꝛ by vertue of this function, he hath not
onely barely and nakedly to ſet downe a trueth vnto vs,
but alſo to woꝛke effectually with it, to tranſfoꝛme vs
into the ſame, that we might geue credite to the pꝛomiſes
and be humbled vnto the dueties commaunded. The com-
foꝛt that commeth vnto a chꝛiſtian, foꝛ that Chꝛiſt is made
our teacher and Pꝛophet is likewiſe very great, foꝛ who
can make vs doubt oꝛ make any queſtion of it, howe wee
ſhould knowe the wil of God generally, oꝛ his affection to-
wards the beleeuer perticularly, when the ſonne himſelfe,
to whom (as being neereſt vnto him) the wil of the father
is wholy and altogeather made knowen, hath opened the
ſame in his Goſpel? Who dare nowe tell me, that as one
who hath no iudgement oꝛ diſcretion, I am wholy to put
ouer my ſelfe in matters of fayth, to Councelles, fathers,
and conſent of nations: when I am taught too beleeue
that Chꝛiſte Ieſus is annointed Pꝛophet and Teacher:
aſwell inwardly to perſwade by his ſpirite, as outwardly
to teache and ſet downe a true rule of righteouſneſſe acco- 1. Iohn. 2. 20
ding as it is wꝛitten in Iohn. But yee haue an ointe-

ment from him that is holy, and know al things. These things touching his name and office I haue vttered more at large, because H.N. with one breath passeth from the creation of all thinges by Christ, vnto the worke of our redemption, as if they had not onely both one workeman, but also were both of them nothing els but one & the same worke, nay which more is, as if the comming of Christ in the flesh, and his suffering, had been onely to answeare a duety, that was laid vpon him by some couenant from the creation, which stoode him self vpō to answere for his own benefite, whereas the Scripture lateth out at large, the matter of our saluation, as the most speciall and principall thing that it handleth. A thing so seuerall and sundred from the creation, as that the sonne of God hath not onely nowe another matter in hande, but also a newe name, and another nature, a diuerse office, and a distinct condition. H.N. notwithstāding al these good words, is not of opinion that Iesus Christ is God, for then here especially he woulde haue beene plaine, and laide out the matter at large, not onely for that necessarie occasion is offered him, by the mention that is made of the onely sonne of God: but also because our redemption, which is the matter he hath in hand, could not be accomplished by any that was but man onely. For what iust satisfaction coulde a mortall man make, for offences committed agaynst the high maiestie of GOD, when offences growe to be greater or lesse, as the partie offended is in place and dignitie higher or lower? Accoyding as wee see that an euill woorde spoken against a Prince, hath in iustice greater punishment, then the same woorde ought to haue, being spoken but against a priuate man. Nowe when so great a person as the only begotten sonne of GOD, and GOD him selfe, hath humbled him selfe in our nature for vs, and beene obedient euen vnto that most slaunderous death of the crosse

for

for our cauſe, no man can deny, but that ſuche a ſacrifice is able to weigh with all the ſinnes of his ſeruauntes. For that obedience hath eſtimation and deſert from the perſon who did perfourme it. Howe daungerouſly then dealeth this Familie as much as in them lieth, to ſhake our faith, beſide the iniurie that they doe offer vnto his Maieſtie, when they deny the Godhead of Chriſt: ſeeing no man is able to bring that price, wherewith ſinne may be ſent away as anſwered in deſert, and our conſciences reſt vpon, as in a ſufficient diſcharge againſt the ſame. Moreouer who not beeing the Almighty him ſelfe, had beene able to preuayle againſt death, and to breake through the iron barres, and mightie chaines of the graue, which yet is but the priſon of the body onely, and not that darkeſt dungeon and ſafeſt ward that Sathan hath, where the ſoule is impriſoned, when ſinne cealeth vpon the conſcience? Nowe the gates of both theſe priſons were to be opened, and that ſo wide, as infinite multitudes beſide him ſelfe, might ſafely paſſe thorowe them nay they were to bee broken vnto ſo ſmall ſheuers, as it were impoſſible euer after to make them of ſtrength able, to bee kept ſhut againſt the feebleſt of his ſeruauntes. But I knowe you are deſirous out of H. N. his bookes, to knowe what hee thinketh of Chriſte, ſeeing I doe ſo conſtantly affirme that hee denieth him to bee GOD, and haue before referred you for your further ſatiſfaction touching his opinion heerein, vnto this place, and likewiſe what you may ſafely ſay by warraunt from his owne writings, that he beleueth Chriſt to be. By the doctrine of H.N. Chriſt is no one man, but an eſtate and condition in men, common to ſo many, as haue receiued his doctrine, that they are growen thereby to perfection, & nowe ſinne no more. Which eſtate hee calleth the true light, or true beeing and perfection. For proofe whereof, I

Rom. 5. 15

referre you vnto the xiii. Chapter of his Euangelie or ioyfull message of the kingdome, towarde the ende of second *section* there hee hath these wordes. This same true light, is the annointed with the holy ghost, which annointed in Hebrue, is named *Messias*, in Greeke *Christus*. Hee was also in times past, called of certaine Rabbins amõg the Iewes, the Lorde his Sabboth. And they say that the same annointed, is the seuenth day in the Paradize of God, wherein God resteth from all his woorkes, and is the perfectiõ, the which also is very true, for this same *Messias* or annointed is the Sabboth day, which the Lord hath commaunded to be alwaies had in remembrance, that we when the same commeth, might rest therein, & hallow or sanctifie the same: wherin the law the seruice of the Priesthood of Aaron out of Leui, and the elders testament doth ceasse & hath accomplished his seruice. For the same annointed which commeth at that time out of heauen, with his annointing of the holy Ghost in the spirite, and is the very like being of the godhead it self, he is a Priest of the most highest, higher and greater of dignitie then was Aaron, because hee bideth euerlastingly, and is a minister of the spiritual & heauenly goodes. This same true light which H. N. bringeth, ye see he calleth it the annointed with the holy ghost, Messias & Christ, the seuenth day, the perfectiõ, & to cloke his horrible heresie the better, that it might not be espied, hee speaketh of this his estate of perfection, in the Masculine gender, as if it were a man, and saith, as you haue heard before, he was also in times past called of certayne Rabbins among the Iewes the Lordes Sabboth, and likewise he speaketh of this estate as yf it were a man, when he sayth [he is a Priest of the most highest, higher & greater of dignitie then was Aaron.] This horrible blasphemie, is yet more plainely laide out, in the viii, ix. & x. *sections* of this same chapter, wher he speaketh thus

Messias and Christ is the state of perfection with H. N.

thus. Oh alas, how groſly haue then certaine wiſe of the world, and Scripturelearned ouerreached them herein, which haue without diuerſitie forſaken the lawe and the ſeruice of the elders Teſtament, and of the Prieſtes office after the ordinaunce of Aaron, and ſet backe the ſame as a thing vnneedefull, not once diſtincting, vnto whom the ſeruice after the ordinaunce of Aaron is yet neceſſary, nor yet with whom the ſame at the appoynted time ceaſeth or leaueth of, but haue al for the moſt parte cried Chriſt, Chriſt, and we are Chriſtians, and attributed to themſelues much freedome, ere euer the time of the appearing of Chriſt, or the annointing of the holy Ghoſt was come to paſſe, or fulfilled with them in the accompliſhing of the olde Teſtament. Oh that they yet nowe awaked, and tooke heede in the woorde of the ſeruice of loue, vnto this gratious time, and gaue eare vnto the ſame, that they might vnderſtande their ſafemaking, and ſo then bee rightly and according to the trueth, brought to the true beyng, that is vnto Chriſt. You heare that bee complayneth greately of the Scripture learned, that they haue altogether and generally leaſte the Leuiticall Prieſthoode, and ſeruice after the ordinaunce of Aaron, forbidding it vnto all without exception, when as the time of the appearing of Chriſt is not yet come to paſſe with many, becauſe they haue not taken heede in the woorde of the ſeruice of loue, vnto this gracious time, and therefore bee wiſheth in the tenth *Section*, that they yet woulde nowe awake, and take heede in the woorde of the ſeruice of loue, vnto this gratious time, that ſo they might rightly and accoording to the trueth bee brought to the true beyng, that is as he ſaieth vnto Chriſt: for theſe be his owne woordes in this place: And ſo then be rightly and according to the

truth

truth brought vnto the true beeing, that is vnto Christ. So that nowe you see clerely by receiuing effectually this his doctrine, men are made that true light, whereof he spake before in this chapter, when as he saide: And this same true light is the annoynted with the holy Ghost, which is named in Hebrue Messias, and in Greeke Christus. In the sixth *Section*, hee declareth when men may be saide to come to this true being and perfection which he calleth Christ. To witte, when the law and seruices doe chaunge with the beleeuers, out of the letter and seruiceable woorde, into the reuealing of the holie spirite of Christ. For then (as hee sayeth in that *Section*:) The honourable Priest is come vnto them, who teacheth not after the maner of Aaron, by requiring them yet to obserue the will or righteousnes of the law, but after the maner of Melchisedech, bringing with him the blessing, the arcõplishing of the law, the saluation of life & the annointing of the holy Ghost, these be his woords: Where now thē the law & the seruices do in such wise change, by the beleeuers of the annointed, to witte, out of the figures, into the true beeing, and out of the letter and seruiceable worde, into the reuealing of the holy spirite of Christ, there is also then by these same, the Priest his office chaunged, for Christ the honourable Priest cōmeth vnto them, from the right hand of God the Father, out of the heauenly beeyng, which hath or vseth not his seruice after the maner or ordinãce of Aaron, which is yet a teaching and requiring to obserue the will or the righteousnesse of the lawe of the Lorde, but after the maner or ordinance of Melchisedech, with bringeth with him the blessing, the accomplishing of the lawe, or of the Lorde his will, the saluation of life, and the annointing of the holy Ghost, to a pleadge of the godly inheritance, & to an euerlasting treasure or

riches

riches of God, and reigneth in the righteouſnes of the ſame. See the miſerie of this miſchiefe, hee will haue Chriſt to bee an eſtate in man which leaueth the written woorde, which hee calleth the letter, and hearkeneth wholly to the reuelation of the ſpirit, which baniſheth Aaron, that is that eſtate which is carefull to doe the will and commaundementes of God, and reſteth reſolued, that they haue already accompliſhed the lawe and ſinne no more. And this is that true ſeede of promiſe, whereof wee heard before out of the eightienth chapter of this booke, which is not (as he ſayeth) conceiued of the fleſhe, but of the holy Ghoſt, through the power of the moſt higheſt in the beleefe, this ſeede out of the faith of Abraham, & alſo of ỹ pure virgin Marie is (as he ſaith in that place) the true ſeede of the promiſe, to the bleſſing of all generations of the earth. And this ſeede he calleth the vpright children of the beliefe. Albeit I haue ſet downe the woordes before, yet it ſhall not be amiſſe to recite the place againe woorde for woorde as it lieth there. Conſider ye beloued, howe that there is ſhewed vnto vs, and geuen vs to vnderſtand through the ſpeches of the Angel Gabriel, which he vſed with Mary, that at the ſame time, when the holy Ghoſt came, through the power of the moſt higheſt vpon the Virgin Marie, and procreated the true ſeede of promiſe, the time of the procreating of the ſeede of Abraham according to the fleſhe, turned it ſelfe about, to wit, that the holy and true ſeede of Abraham, ſhould not from thenceforth be conceiued of the fleſh, but of the holy Ghoſt, through the power of the moſt higheſt in the belief, & that the ſame ſhould euẽ ſo be borne out of the true faith of Abrahã, for the ſeed out of the faith of Abraham, & out of the pure virgin Mary, is the true ſeed of promiſe, to the bleſſing of all generations of the earth. And thus from that time foorth the Genealogie of the ſeede of Abraham, according to the fleſhe, ceaſſed with the Beleeuers, for the vpright

Chriſt is that eſtate, when men leaue the written woorde and betake themſelues to reuelations.

vpright children of the belief, which had their discent out of the seed of the faith of Abraham, and of the pure Virgin Mary, as also frō the holie Ghost, were knowē to be the true seede of Abraham, because the same seede was the seede of the promise of God the Father, & was likewise in his minde, according to the spirite, the likenes of God his father, also spirit & spirituall of the godly nature & being, according to the will of God, wholly minded with God. It appeareth likewise plainely in that his booke which is intituled *The Propheſie of the ſpirit of loue* chapter xv. & v. *Section* that this state of perfection, which is there called the seconde birth, is Christ Iesus the Lord and sauiour. These be his woordes: O ye holy ones of God, thou louely communaltie of loue, feare not, but be nowe of good cheere vpon the earth, against all your enimies. For beholde your G O D commeth to be auenged on all your enimies, for to lay them that they may bee troden downe vnder the feete of your Lorde and Sauiour Iesus Christ, and euen so in your second birth out of the holy spirite of the loue of Iesus Christ, to transporte or yeeld ouer the iudgement and dominion vpon the earth, vnto you and your Sauiour Iesus Christ, to the ende that yee with him, and he with you, and your sauiour Iesus Christ, and with his holy spirit, shoulde from hencefoorth worlde without ende raigne with righteousnesse vpon the earth, and iudge the same with equitie according to the promises. When he hath affirmed that almighty God wil lay downe their enimies, vnder the feete of their Lorde and Sauiour Iesus Christ, foorthwith explaning that matter more, he saith: And euen so in your seconde birth, yeelde ouer the dominion vpon the earth vnto you, and your Sauiour Iesus Christ. So that it appeareth playnely, he taketh their second birth, to be their Sauiour. For when he hath mencioned their Lorde and Sauiour, the next woordes that follow

Our seconde birth or regeneration is our Sauiour according to the doctrine of H. N.

followe be these, And euen so in your seconde birth, &c. Sometimes this name [Christ] in a degree of excellencie is geuen to the oldest Father in the familie of loue, because he is possessed of this estate of perfection in the highest degree and greatest measure, as in the 31. chapter of his Euangelie and 14. *Section* where, speaking of the offices, and functions that were in the Churche of Rome, whereof he sheweth great liking, as beyng figuratiue seruices of that trueth which H.N. hath newely started, he saith of the parishe Priestes, Therefore they were ioyned with others, in the seruice of the holy worde, because they let passe the childhood, or the yongnes of the holy vnderstanding, & grew vp according to the requiring of the seruice of loue, vnto the manly agednes of Christ, that is, vnto the true being, of the oldest & holiest father. For these be his owne woordes in that place. Where (as yee heare) he calleth the manly agednesse of Christ, the true being of the oldest father. And to confirme the same, he hath these woordes in the sixteenth *Section* of this chapter, Herevnto serue the parish Priests, as to such procurators or helpers forward of the communialties, for to beare a good care ouer them: and to witnesse and to teach thē daily, the holy vnderstāding of Christ, the oldest father: where as before Christe and the Eldest Father which he is H. N. himselfe, bee by apposition made one & the same person. Sometimes this doctrine of H.N. for þ it teacheth this state of perfectiō which is Christ, & leadeth men therunto is called Christ, as in the two & fourtie chapter of the Gospel after H.N. and 8. *Section* in these woords. Whosoeuer now thē forsaketh himselfe, & geueth ouer himselfe obediētly in Iesu Christ the gracious word of the Lord, becommeth nowe admitted or receiued in Iesu Christ and in the obedience of his requiring. And likewise in his first exhortation, chapter seuenth, the fyrst article, *Section* 23. in these woordes, Wee confesse that no man can become partaker with all the holy ones of God,

The oldest father of the familie is Christ.

This doctrine of H.N. because it leadeth to perfection, is sometime called Christ.

of

of the resurrection of Christ, but such as indeuour themselues in the beliefe, vnder the obedience of the loue of Iesu, to become implanted into Christ, the gracious worde of the Lorde, and euen so then to die with Christ, in his like death, &c. Christ and the gracious worde of the Lorde, which is H. N. his doctrine, are heere vnited by him, and made one and the same thing, which thing not onely the sense will leade you vnto, but also the manner of poynting, which hath no little mystery in it. For after [Christ] ye shall finde in his booke a full & perfect point, albeit the sense be yet hanging, aboue the head of it, there is an other point reaching forward, which is a priuie marke betweene him & his disciples, telling them that the worde following doth open and expounde it. After [the gracious worde of the Lorde.] Yee see an other full and perfect point, and aboue the heade of it, a point looking backewarde, to insinuate vnto them that the worde behinde, doeth in like manner open and declare it. There is not one iodde in H.N. his Gospell, that goeth for nothing. For euen this Childishe toy, is made a mysterie, nay a miracle with manie of them. Nowe whensoeuer H.N. vseth this forme of speache, [by Iesu Christ.] hee meaneth either this state of perfection, or else this gracious worde of his, wherein the sence will direct vs whether of the interpretations wee are to admitte of. The like is to bee sayde of this forme of wordes [in Iesu Christe:] that is in the state of perfection, which his illuminate Elders doe enioy, or in the gracious doctrine, which hee hath brought into the worlde. Christ then is nothing else but annointed, and (as ye haue heard) by his allegoricall exposition is geuen to all that are come to that infection (he calleth it Perfection) which was spoken of before, to wit, whe they haue done with Aaron and the seruiceable word, and haue met with their Melchisedech, who doth all to bestubbe their heades with

H. N. his opinion of Christ.

with reuelations, and as for their conuersation, telleth them whatsoeuer their doinges be, they are no longer now to be said or accompted to haue any sinne in them. Now to colour his doings, he speaketh of al the vpright children of the beliefe, that are thus annointed in ỹ singular number, as of one bodie, that his young disciples should not smel out his heresie at the first: but remaine still of this opinion that when he speaketh of Christ, hee meaneth no other beside that same one person, whereof the Scripture speaketh, which is both God and man: Whereas in truth he comprehendeth vnder that name, all that multitude or number howe many soeuer, who haue to diet, from H.N. this roste meate of reuelations. It appeareth by this whiche hathe beene sayde, that H.N. his Christ is not GOD, but an affection or disposition in man, which if it were good, were yet no more but godlinesse, not GOD himselfe. But wee haue heard manifestly prooued vnto vs before, that of necessitie the mediatour and redeemer of man, must be GOD himselfe. And therefore this miserable man, pulleth vppe the doctrine of our saluation by the rootes. His doctrine of Christ is declared yet more playnely, if possibly that may be, in that allegory which he maketh of Esau and Iacob in the nienth Chapter of his Euangelie. Where he affirmeth, that the righteousnesse of the Lawe, with the great knowledge of the flesh, or of the earthly being, which is borne out of the letter, and hath to name Adam, Esau or Edom: must serue the little single minded simplicitie, which is borne out of the spirite or heauenly being. He affirmeth in the 8. *Section* of that chapter, That those, who liue vnder the obedience of loue, that is his family, doe openly perceiue these two birthes in themselues. The first birth is, when we vnderstande the worde according to the letter, and are reaching or striuing to atteine to the perfection which his illuminated elders are possessed of.

Christ is not God.

An

And this birth hee calleth in this *Section*, The right knowledge of man out of the flesh or letter, the seede that is borne according to the flesh, and hath no inheritance in the promises. And in the tenth *Section* hee calleth it the minde of the flesh, which is named Adam, Esau, or Edō, & the knowledge of Christ after the flesh. The second borne, as he affirmeth in the eleuenth *Section*, holdeth himselfe in stilnesse, and obteyneth through the prudence of the holy Ghost, the blessing of the promises. In the nienth *Section*, he calleth it the Godhead, the truth, Gods true being it selfe, the inheritaunce of all spirituall and heauenly goodes, the true seede of the beliefe, that becommeth borne in vs according to the spirite & inheriteth the promises of God the Father. And in the twelfth *Section* and last line thereof hee calleth it Christ, these be his woordes: The seconde birth, which is not minded according to the flesh, but according to the spirite of the heauenly trueth, obteineth the victorie, beareth rule with God, and bringeth foorth the name of Israel or Christ it selfe. By this which hath bene saide it appeareth euidently, that H.N. his Christ, is that estate of man or men, which liueth as it best liketh, not beyng nowe any more vnder the gouernement of the written woorde, which he calleth the seruiceable letter, hauing let the rayne loose vnto reuelations, so that nothing shall now be good, but that he thinketh to be good, neither shall anything be euill of it selfe, vnlesse he iudge it to be euill. For he is now the rule him self, to make by his reuelation what construction soeuer he will of the woorde, so it be not according to the letter and naturall sence of the same, for that is with him the first borne, which cannot inherite the promises. It shall now be no great hard matter by the light wee haue had from these former places, to finde out the poyson that lyeth vnder the sweete woordes, wherewith he geueth Christ in his confession. For confessing Christ to bee the very like beyng

Adam and Christ after the flesh are one with H.N.

H.N. calleth the seconde birth, Christ, the Godhead, & Gods true being it self.

beeing of God his Father, wee may soone perceiue what he meaneth, when hee calleth the seconde birth (wherof so many be partakers as shall inherit the promises Gods true being it selfe, & the very like being of the Godhed it self, which are his owne words, in the xiii. chapter of his Gospel and fifth *Section*. Confessing likewise that God the Father, by Christ hath made and accomplished all his woorke, what is this more, then that he attributeth in the xiii. Chapter of his Gospel and thirde *Section*, to this estate of his illuminate Elders and perfect men, who bee come to the seconde birth, which he calleth in that place, The Lorde his Sabboth, the seuenth day in the Paradice of God, wherein God rested from all his workes? So that then they are saide to rest, as hauing accomplished all their woorkes, when this their estate of perfection, whereunto he giueth this name of Christ is come unto them. And in the like sence hee saith, That Christ beareth all things with the word of his power, and maketh the purging of our sinnes through him selfe. For that estate understandeth the woorde after the spirit, & therefore hath it in that power whereby it beareth and doth all thinges, and that estate likewise freeth them from all daunger of sinne, in as much as it wholly purgeth and cleanseth them from the same. This so wicked, horrible & monstrous construction and meaning under so greate good words, doth plainly declare that H.N. and his family, are children of that great Whoore, described in the seuenteenth chapter of the Reuelation, which giueth foorth all her abhomination out of a Golden Cuppe. Reue. 17. 4.

H.N.

The third Article.

14. We beleeue that the same sonne of GOD is conceiued

ceiued of the holie (f) Ghost, through the power of the moste higheſt: and borne of the holie (g) Virgin Mary.

f. Esa. 7. b. Matth. 1. c. Luke 1. d. g. Luk. 2. b. Gal. 4. a.

15 We confesse that this same sonne of God, which is conceiued of the holie Ghoste, and borne of the holie Virgin Mary, is the true and promised seede (h) and borne to the blessing of all generations of the earth according to the promises.

b. Gen. 22 b. Rom. 4. b. Gal. 3. b.

Answeare.

In this Creede so ful of new & straunge matters, maruel not if H.N. adde some thing new and straunge in woords. We say in our common Creede as of a thing paste, That Iesus Christ was conceiued of the holie Ghoste. In H.N. his Creede ye heare, wee are taught to say as of a thing present, that he is conceiued of the holie Ghoste, whereby hee putteth vs in remembraunce of this newe Christ, which he hath brought into the woorld, whom because he hath imagined to be nothing else but a perfection in the minde of so many as haue bene or shall bee inheritours of the promises, he cannot say that his conception is altogither paste: for so often as any are brought on, to that estate which H.N. setteth forth in his doctrine, so often in his opinion is Christ conceiued of the holy Ghost, as appeareth in the eighteenth chapter of his Euangelie, which place is already set downe before and alleaged by me. And albeit enough hath beene spoken to him that will vnderstand, for proofe that H.N. taketh Christe to bee but a course in life and conuersation, which so many attaine vnto, as shall auoyde the wrath of God, or as himselfe speaketh, [a walking in the louely beeing]: yet I thinke it not amisse, to adde vnto the former one testimonie more, because this place we now haue in hand, is occupyed aboute

Christ is so often conceiued of the holie Ghost, as any shall haue profited wel in this doctrine of H. N.

that

that matter. In the twelfth Chapter of his firſt exhorta-
tion *Section* 22. and 34. theſe be his wordes: If ye wil not
that the wrath of GOD ſhould come or fall vppon
you, ſo deale faithfully before GOD and his holines,
and walke with your ſpitite in the louely and vertuous
beeing: faſten your minde thereto: and builde your
righteouſneſſe theron, for that is an eternall faſt ſtand-
ding foundation, wheron all GOD his Prophetes and
(q) holy ones haue builded, and is Chriſte him ſelfe.
This walking with their ſpirit in the louely and vertuous
beeing, he calleth as you heare [Chriſt himſelfe] and thoſe
who keepe this courſe of life, and walk in the louely beeing
how many ſo euer, doth he ſpeake of heere in the ſingular
number as of one perſon and one ſeede, when he ſaith, This
ſame ſonne of GOD which is conceiued by the holy
Ghoſte, and borne of the holy Virgin Mary, is the true
and promiſed ſeede, borne to the bleſſing of all gene-
ratiós of the earth: As alſo he ſpeaketh in his Euangelie
or Goſpel, when he ſaith, The vpright children of the be-
liefe which had their diſcent out of the ſeede of the
faith of Abraham, and of the pure virgin Mary, as alſo
from the holie Ghoſte, were knowen to bee the true
ſeede of Abraham, becauſe the ſame ſeede was the ſeede
of the promiſe of GOD the father, and was like-
wiſe in his minde according to the ſpirit the likenes of
God his father, alſo ſpirite and ſpirituall, of the godly
nature and beeing, and according to the will of God,
wholly minded with God.

q. Epheſ. 2. d.

The Goſpell af-
ter H.N. Cha. 18
Section. 10.

Nowe touching the humanitie of Chriſte, hee is
ſo farre from thinking that Chriſt is a perſon now did
take fleſhe of a Virgin called Mary, that woondering at
the madneſſe of them who haue defended that, he ſaith thus,
Euangely eighteen and *Section* ſeuenteene. Oh alas, how
greate contention and vnprofitable diſputations hath
there bene concerning the conception of Ieſus Chriſt,

in the wombe of Mary, and touching his birth, but if
Euang. 18. they all which contended heere about, had knowen the power of God, and that also the mysterie of the minde and works of God, had bene giuen thē to vnderstand, so should they then verily not haue contended there aboute. And whereas the Scripture declareth that Christ should come of the seede of Abraham, he wipeth that away after his mystical maner, & saith, that þ seed out of the faith of Abraham, and out of the pure virgin Mary, is the true seede of promise, to the blessing of all generations of the
Euan. 18. 10 earth: so that otherwise he will not haue him to be Abrahams seede, but in that he followeth the faith of Abraham.
Christ, not Abrahams seede after the flesh, but only as he foloweth the faith of Abraham. And as for beeing borne of the virgin Mary, hee will haue that a matter common to all his illuminate elders and perfect men of his familie. Where he saith That the vpright children of the beliefe, which had their discent of the seede of the faith of Abraham, and of the pure virgin
Euang. 18. Section. 3. Mary, were knowne to be the seede of the promise: His reason is rendred before, because Mary with him signifieth nothing else but a doctrice. They therfore þ are taught in his schole, from whence only cōmeth (as he thinketh) pure doctrine, are saide to be borne of the pure virgin Mary, and
Euang. 18. Section. 9. for this cause, when he had affirmed that the true seede of Abraham should not be conceiued of the flesh, but of the holy Ghoste, Hee saith further, that this is to bee done, through the power of the most highest in the beliefe. The word of God teacheth vs another doctrine, that Christ was very man borne of a woman, as we reade in the Epistle to
Galat. 4. 4. the Galathians: When the fulnesse of time was come, God sent his sonne made of a woman, that hee might redeeme them that were vnder the lawe. And in the firste of Matthewe and thirde of Luke, he is so plainly prooued to bee the seede of Abraham, and the seede of Adam after the flesh, that there can bee no admitting

ting of H N. his myſticall meaning or allegorical expoſition. Which thing the Apoſtle likewiſe affirmeth plainely, when hee ſaith: I wiſh my ſelfe to be ſeperate from Chriſt, for my brethren that are my kinſemen according to the fleſh, which are the Iſraelites, of whome are the fathers, and of whome concerning the fleſhe, Chriſt came, who is God over all, bleſſed for euer. Rom. 9. 5. This damnable doctrine of H. N. overthroweth all comforte, which is giuen to Chriſtian conſciences in the worde of God. For ſeeing by man, and in our nature, ſinne was committed, and corruption did take beginning: the iuſtice of God did require, that he ſhould be very man, and haue our nature, who was to make ſatiſfaction for the ſame. That as equitie doth require, where the offence was committed, there the ſatiſfaction might be made. Otherwiſe howe coulde our conſciences reſt ſatiſfyed, that the law in iuſtice were anſweared, and for this cauſe the holie Ghoſt ſaith: He toke not on him the nature of Angels, but the nature of men, and the ſeede of Abraham. Heb. 2. 16. And therefore in that he refuſing the nature of Angels, hath taken vpon him the nature of man, hee hath in ſo doing overthrowen all H. N. his ſpiritual conſtructions, and ſupercelleſticall interpretations, touching the fleſh and humanitie of Chriſt: and forceth him to a true and naturall meaning in that matter. It was neceſſary likewiſe for our comfort, that his conception ſhould be pure, and therefore that hee ſhould be borne of a virgine, without the help of man. For otherwiſe, if hee had not beene pure in and from the conception, he had beene no meete Mediatour for others, but one that had ſtoode in neede of a Mediatour him ſelf. Neither ſhould the ſatiſfaction make our full and perfect diſcharge againſt the iuſtice of God ſeeing his beſt children, are not rid of the remnaunts of ſinne, but ſtil feele prouocations and motions vnto euill in them: if our nature in him, who is the peacemaker, were not pure, and altogither

gether without spotte or staine. And therefore damnable is that doctrine of H.N. that would wring this comforte out of our handes, and make vs beleeue that Mary signifieth nothing but a pure teacher, and that so many are borne of the pure virgine Mary, as are brought vp in the doctrine of H. N. which is as full of puritie, as Antechriste is of Christianitie. And as by his doctrine wee are lefte comfortlesse, touching our satisfaction for sinne: so are we likewise, touching the hope to obtaine any thing by way of Prayer and intercession. Let vs goe boldely (sayeth the Apostle) vnto the throne of grace, for wee haue not an highe Priest, which can not be touched with the feeling of our infirmities, but one who was in all things tempted in like sorte, yet without sinne. If the bolde presenting of our selues in Prayer before the throne of grace, arise heereupon that our mediatour is ready to take compassion, because he hath our nature, & in it had tast & natural feeling of our infirmities: then by the same stroke that H.N. ouerthroweth his humanitie, he giueth the deadly wounde to the comforte that wee haue to call vpon God in our necessities.

Heb. 1. 15.

H.N.

The fourth Article.

Wee beleeue that this holie seede of blessing, namely thissame onely sonne of GOD Iesus Christe, our Lorde and Sauiour, (*i*) the very like beeing of GOD the Father, (*k*) hath suffered vnder (*l*) Pontius Pilate: was crucified (*m*) dead and buried and descended to the hel.

Wee confesse that thissame sonne of GOD, inasmuch as hee beareth all thinges with the (*n*) worde of his owne power, (*o*) beareth also in vs our sinnes.

i. Colo. 1. b.
k. Esa. 53. a. b.
l. Matth. 27. b. Luke 23. 1. Timo. 6. b.
m. 1. cor. 15. a. 1. Pet. 2. c.
n. Heb. 1. a.
o. Esai. 53. b.

Answeare

Anſweare.

For as much as this Mathematicall Chriſte which H. N. diſcribeth, is in the minde of man, as a qualitie or affection thereof, begotten by his doctrine: therefore hee is conſtrayned to ſaye, that hee beareth our ſinnes in vs. For he will haue the obedience which his familie doth performe, through his doctrine which hee calleth the beliefe, to be of that valewe: that immediatly vppon the receite thereof, they haue a *Quietus eſt* of the Lord for all their ſinnes, are clearely diſcharged of all their iniquities, and ſtand fully reconciled vnto their God, becauſe then in all thinges they doe his will, according as is declared in the twelfth chapter of his Euangelie, *Section* 7. where ſpeaking how the Prieſthoode of Aaron had place vntill the reuealing of his doctrine, hee hath theſe woordes: According to thiſſame manner, had this Teſtament, adminiſtred by the elders of the holye vnderſtanding, the foregoing and his fruitefulneſſe, with the vnilluminated, vntill that the beliefe, out of the power of GOD, became with childe through the holy Ghoſt, and bare or brought foorth a newe man, or a newe creature, according to the very like beeing of the heauenly Godheade, by the beleeuers, and illuminated them euen ſo in their ſpirite and minde, with the vpright righteouſneſſe and holineſſe. For this is the right procreation, to the renewing of the ſpirit and minde of the beleeuers, and is alſo the true newe Teſtament, which God hath promiſed to erect with his people, which new Teſtament is the very true, that God himſelf witneſſeth in his people, which are obedient vnto him out of faith, in the ſeruice of his worde, and bringeth euen ſo vnto them in the ſpirite of their minde, the true God ſeruice of the ſpirituall and heauenly goodes, and writeth according to his godly and heauenly trueth,

his lawe, institutions and rites, in the beeing of their inwarde minde. In such sorte worketh the Lorde, the holie one in Israel, and bringeth forth euen so his children, sonnes & daughters, seruants and handmaidens, vpon which he in these last dayes poureth forth his spirit, and remembreth no more their sinnes, for they are a reconciled people vnto him, which doe in all his wil. Beholde and consider, such is the newe testament with his children, for that same newe Testament is in his children the heauen, the seate of the most hyest, also spirit and life, & for that cause it is with his children, heauenly, spirituall, and liuingly minded, which children of the new testament, loue not the worlde, nor that which is in the worlde, in asmuch as that the newe testament, is wholy and altogether of God, also the loue, the life, and the vpright beeing of the holie Ghost it selfe.

The state of his young scholers, which he calleth the beliefe, inasmuch as they hope for the perfection, becommeth (as hee saith) with childe through the holy Ghoste, and bringeth foorth a new creature, according to the very like beeing of the heauenly Godhead, and illuminateth the beleuers in their spirit and minde, with the vpright righteousnesse and holinesse. He calleth his doctrine likewise, The true new testament, & all those vpon whom the spirit is powred forth in this sorte now in these last dayes, he affirmeth of them, that the Lord remembreth their sinnes no more, rendring this reason, because they are a reconciled people vnto him, which doin all his wil. He affirmeth heere in like maner that these his children of the new testament, loue not the worlde, nor the things in the world, and will haue this to be the cause and occasion thereof, for that the new testament is wholy and altogither of God, the loue, the life, & the vpright being of the holie Ghost it selfe, of such vertue & operation, that so sone as a man hath had a few receites therof, all his worldly humours are forthwith

voyded

boided thereby, and he as cleare purged of them, as if hee neuer had beene infected with them, and which is yet moze, he ſayth that this new teſtament, is in his children the heauen, the ſeate of the moſt higheſt, alſo ſpirit and life, foz they be his owne wozds euen in this place. You ſee then, accozding to the doctrine of H.N. that our obedience wherunto we be brought by it, beareth our ſinnes in vs, becauſe when in all things wee doe his will, wee ſtande as a people fully reconciled vnto our God, and therefoze wholy and altogether diſcharged of all daunger foz our fozmer ſinnes. Foz accozding to this doctrine, when once we haue ceaſed to ſinne, ſinne likewiſe ceaſeth to lay anie thing to our charge, and thus this obedience beareth our ſinnes in vs. This doctrine is confirmed by the Pzophet Eſay, in his 53. Chapter. (if we will beleeue H.N.) foz that place is alledged by him foz it. Wherin he plainly bewzayeth vnto al the wozlde, that the ſpirite of darkeneſſe, euen palpable blindneſſe doth poſſeſſe him. Foz if a man ſhould come pzepared to ſpeake agaynſt that poynt, (of hauing our ſinnes anſwered and bozne in our ſelues) it were not poſſible to ſpeake moze plainly, and moze effectually againſt it, then doeth the Pzophet in that place. Foz is it poſſible to adde anie thing plainer then this ſpeach: We like ſheepe haue gone aſtray, we haue turned euery one to his owne way, and the Lord hath layd vpon him the iniquitie of vs all, he was wounded for our tranſgreſsions, he was broken for our iniquitie, the chaſtiſement of our peace was vpon him, and with his ſtripes wee are healed? Such groſſe blindneſſe is a iuſt puniſhment from God vpon thē, which are offended and ſtumble at the cleare light that nowe ſhineth in the Goſpel, and ſo blinde guides are meete Scholemaiſters foz ſo manie as loue darkeneſſe moze then light. Could H.N. the ſeede of Satan iuſtifie our ſinnes to be bozne in our ſelues as from the Pzophet, euen in that place, where he in plaine wozdes ſayeth, that the iniquitie

The newe teſtament is heauen, and the ſeate of the moſt higheſt.

Eſay. 53. 5. 6.

of vs all are laide vppon another: if the Prince of darkenesse, had not bereft him of al iudgement, and pulled cleane out of his heade the eyes of vnderstanding. We did iudge him to haue beene plagued of God, (saith the Prophet) but it is cleare and out of all doubt, he hath borne our infirmities, and caried our sorrowes. Neither is the Prophet more plaine in this case, then is the Apostle Rom. 5. 9. Paule in the Epistle to the Romaines, where he setteth the righteousnesse of one man, for the making of many righteous, against the disobedience of one, vnto the making of manie sinners. Can the righteousnesse of one man make manie righteous if this doctrine of H.N. be true, that our sinnes are borne in our selues, and our righteousnesse not layde vp in another for vs, but resteth in our owne breastes within vs? In the second Epistle to the Corinthes, the Apostle doeth yet more plainly declare himselfe to haue a contrarie spirite to H.N. in that hee is flatte contrarie in speach. For he affirmeth Christ, to be a sinner in vs, and vs to be righteous in him: our sinnes to be imputed vnto him, and his righteousnesse to be reckoned ours: our sinnes to be borne in him, and so he to be made sinne for vs: and 2. Cor. 5. 21. we righteousnesse in him. For he made him to bee sinne for vs, (sayth the Apostle) which knewe no sinne, that we should be made the righteousnesse of God in him. If he be made sinne for vs, then are not our sinnes borne in vs, if we be righteous before God, or the righteousnes of God in him: then not in vs, but in him, are our transgressions both borne and buried, and our righteousnesse wholie and altogither purchased. If the Sacrifices for sinne, appointed to make reconciliation, had beene eaten as were other, then H N. and other heretikes, shoulde haue had some colour to bleare the eyes of their Disciples withall, touching this doctrine: (to haue their sinnes borne in them, and their righteousnesse wrought by themselues:) but the sacrifices for sinne, whose blood was brought into the

the tabernacle of the Congregation, to make reconciliation in the holie place, beeing figures of that alone Sacrifice by Chriſte: by expreſſe woordes were forbidden to bee eaten and receyued into men. Wherein the holie Ghoſt no doubt made a ſpecial prouiſo againſt this daungerous doctrine, which not onely H.N. but all other Heretikes profeſſe [of hauing our ſinnes anſwered by and in our ſelues, either wholy, or at leaſt in ſome part,] that the verie figures ſhoulde haue light ſufficient in them, to driue awaye all darkeneſſe and doubting herein. But what lighte can make him ſee, that is blinde, or open thoſe eyes, that in iuſt iudgement are cloſed vp by the Lorde?

H.N.

And hath ſuffered in all obedience of the word (*p*) of his heauenly father, the death of the croſſe, in reproch, blaſphemie, contempt, and falſe (*q*) defamation or accuſation for our ſinnes cauſe.

(*p*) Phil. 2.

(*q*) Hebr. 12.

Anſwere.

The name of Chriſte (as you haue hearde) is giuen by H. N. vnto all his illuminate Elders, as vnto thoſe who haue atteyned vnto an eſtate of perfection, by meanes of their obedience vnto his doctrine. Whome (howe manie ſoeuer) hee comprehendeth vnder one name, and ſpeaketh of them as of one perſon. It is giuen alſo as you haue hearde by ſpeciall prerogatiue vnto the eldeſt Elder, that is H. N. himſelfe.

The

The suffering of this Christ, & his death of the crosse, is set forth in this, that he hath yelded all obedience to the worde of his heauenly father, which is this doctrine of H.N. and gone vnder and borne reproch, blasphemie, contempt, and false defamation or accusation for the same. Thus hath H. N. his Christ suffered the death of the Crosse, in that himselfe, and his illuminate elders, could neither by their owne affections, nor yet by the reproch and contempt of others, be brought from this doctrine and seruice of loue, which thing is confirmed in the. 20. Chapter of this his first exhortation, and third *Section*, in these wordes: Against these assaultings, the man ought in his yongnesse, to learne to take vp his crosse on him, to follow after Christ his Sauiour, in his like suffering or death of the crosse, and to shewe forth pacience with Christ, against all the assaultings, vntil that al the enemies or aduersaries of the louely life, through the death of Christ, (that is in maner of suffering) be vtterly vanquished, and that he euen so is growne vp, thorow the death or togither suffering of Christ, which is the dayly oblation in the holy, to the olde age of the man Christ, and entred thorow the secõd birth from the dead, into the euerlasting life, which passage or way to the euerlasting life, we haue witnessed and figured forth distinctly and clearly, in the figure of the true and spirituall tabernacle, and in other moe places in the glasse of righteousnesse. The yong scholler in this scoole of Loue, whome hee calleth the man in his yongnesse, is (as you heare) to follow Christ, that is H.N. and those illuminate elders, in his like suffering and death of the crosse. So that Christ had no other suffering or death of the Crosse, then the yongest scholler in H.N. his schoole, must suffer & go vnder, and that is nothing else (as he sayth in this place) but to shewe forth pacience against all assaultings, vntill all the aduersaries of this louely life, by this maner of suffering become vtterly vanquished, and hee

growne

growne vp to the olde age of the man Christ, that is a perfect and absolute elder. And therefore in his two next sections, hee exhorteth them, that it shoulde not bee tedious vnto them to shewe foorth this pacience, and to abide this death of the Crosse for a little time, in bearing the assaultes of those enemies, who woulde turne them from the good will they haue to this godly being, vnder the obedience of the loue, and doeth promise vnto them, that after a little time of this their distresse, affliction, and anguish, the Lorde will bring his Christ, that is (as he there sayth) his best beloued, and most holy being vnto them in power and glorie. In the 26. and 27. *Sections* of this Chapter, he doeth in plaine wordes declare, that while a man is in this pongnesse, and not fully setled in the doctrine and seruice of loue, but subiect to anguishe and affliction with temptations and assaultes, eyther with himselfe, or from others that would drawe him from the same, and with griefe for his stumbling or falling by meanes thereof: then is he suffering with Christ vpon the Crosse for the redemption of his sinnes. These bee his wordes in that place: Wherfore when as now your stumbling and falling, becommeth dayly figured very great and horrible before you: and that yee for that cause beeing wofull of heart, feele yet the pricking of the sinne, the dartes of the death, and the condemnation of the hell, or beare the same with anguish in your hearts, yet feare not, nor be dismaied in your heartes, but shewe foorth pacience, and followe after Christ in his suffering, for those are the dayes of affliction, heauinesse and death, wherein Christ hath gone before you in the holy, for to prepare you through the same death of the crosse, the eherlasting forgiuenesse and redemption of sinnes, as there is before sayde. Where you may painely see, that H.N. his Christ in his pongnesse (as hee calleth it) was a sinner, and was wofull in his heart, for his stumbling and falling

That Christ which H.N. hath brought into the worlde was a sinner in his yong yeares.

falling are woful in heart, he sayeth: Those are the dayes of affliction, and heauinesse, wherein Christ hath gone before you, for to prepare you through the same death of the crosse, the euerlasting forgiuenesse and redemption of sinnes. And if yet some more spectaltie touching the death of H.N. his Christ be asked after, that shal be the sooner answered, if we call to remembrance that, which was vttered before out of the 9. Chap. of the Euangelie, and tenth *Section*, to witte, that the knowledge after the letter and the obedience vnto the same is the first birth, and the knowledge of Christ after the flesh, which must bee crucified and put to death, that the lawfull heire, which is after the spirit, spirituall, and heauenly, may take place: comparing it with that which is written in the 21. Chapter of his Euangelie, in these woordes: Forasmuch nowe, as that in times past, the cleareneſse of Christ through the holy ghost, was yet vnknowne vnto the vpright and faythful disciples of Iesus Christ, whileſt that they knew him not otherwise but after the fleshe, so was it therefore needefull, that Christ should keepe the Pascha, or Passeouer with them, for that cause the Lord Iesus caused the same to be prepared him, for to keepe the Passeouer with his Disciples in the true beeing, and tolde them before of his suffering and Passeouer, and that they must also doe the like, if they woulde come to his cleareneſse in the heauenly being with his father. Therfore hee gaue them to vnderstande, in what maner his Passeouer should be, to wit, that he (namely Christ after the flesh) should be slaine, and euen so accompliſh according to the true being, the true God seruice, with the gifte or offering of his fleshe in the holy, namely on the true aultar of the holie offring, which is his crosse, whereon he died in the beleefe, herewith Christ shewed vnto his disciples, howe or in what maner his flesh must be offered, and giuen ouer to a life of men, &

that

that they all euen ſo, which in the beliefe of their ſafe making from their ſinnes, eate his fleſh and followed after him euen vnto the ſecond birth, ſhould haue the life in fulneſſe, in all godly clearneſſe according to the ſpirit. Behold this is the vpright Paſſeouer with Chriſt, or the right ſupper which the vpright beleeuers & diſciples of Chriſt keepe with Chriſt, to wit, that they depart euen ſo with Chriſt, out of the fleſh, into the ſpirit, and out of the death or mortalitie, into the eternall life of euerlaſting immortalite, wherethrough the ſinne, and all deſtruction becommeth vanquiſhed. This death of H.N. his Chriſt in the fleſh, is to renounce the knowledge of Chriſt after the letter, to die vnto that, and ſo to paſſe into that cleareneſſe of the ſpirite, in knowledge and obedience, whereto we are led by the doctrine of H.N. which he calleth that eternal life of euerlaſting immortalitie, wherby ſinne and all deſtruction becommeth vanquiſhed. The maner of the death and ſuffering of H.N. his Chriſt, what it is, may well be conceyued by the Allegorie of Agar and Sara, in the 8. Chapter of his Euangelie. By Agar, (as hee ſayeth in that place) is ſignified the written woorde, which hee calleth the ſeruiceable writing or letter of the beleefe. By Sara, a perfect eſtate according to H. N. his doctrine. For he ſayeth, That ſo manie be her children, as are borne out of the beleefe of the true being of Abraham, and are growne vp in the holy and godly vnderſtanding. Now when the ſeede of Sara the free woman which before was called Chriſt after the ſpirite, is borne, then is Agar with her ſeede, that is Chriſt after the fleſh, or the written word, which he calleth the ſeruiceable writing or letter of the beleefe, put away and diſcharged. And therfore then is H.N. his Chriſt killed & put to death, whē any diſciple of his hath ſo profited ỳ he is now no longer led by the writtē word, but altogither ruled by reuelatiō, wh eſtate as H.N. teacheth is altogither void of ſin & imperfection.

VVhen and how Chriſt is put to death.

If

If it be required what benefite we reape from his passi-on and suffering, because H.N. affirmeth in this place, that hee hath suffered for our sinnes cause: that is answered in the 20. Chap. of this first exhortation, *Sect.* 17. For when in the 12. *Section*, hee had exhorted his yong disciples, that if they shoulde offend, or (as he speaketh) ouerreach themselues in anie thing, they shoulde not suffer themselues to bee iudged or condemned by their conscience, but shoulde humble themselues to the elders or Ministers of the word, in the seruice of the loue, to bee instructed by them: giuing the reason of his speach in the *Section* following, hee hath these wordes: For we haue in our communialtie of the loue, a true iudge Iesus Christ our Lord and King, he is vnto vs in all our walking, a fountaine of life, and to a-making a liue of vs all against the death and the deadly venime of the sinne. And continuing his speach of the same matter speaketh thus: Wee haue also thorow him, a dayly offering in the holiest, his spiritual and true ta-bernacle, into which holy he is gone before vs, & there-in himself beareth our sinnes, through his suffering and death of the crosse, wherethrough hee sheweth or tea-cheth vs, the vpright offering for our sinnes, and prepa-reth for vs euen so a free entrance with him, into the ho-ly to an eternall and liuing way. H.N. therefore, and these illuminate elders or Ministers of the word in the ser-uice of Loue, to whom he giueth the name of Christ, and speaketh of them all as of one person: are saide to suffer for our sinnes, because they hauing gone before vs in the conflictes with these enemies of the lonely being, haue shewed vnto vs by their example, the vpright offering for our sinnes. And this is all the helpe wee haue, from the passion, death, and suffering of H.N. his Christ: that wee haue the way beaten before vs, howe to suffer for our owne sinnes, and to procure the remission of the same. Which thing he testifieth likewise, in the 19. *Section* of this chap-ter,

ter saying: Through which daylie God seruice and offering in the holy, in the taking vppe of our Crosse in the imitation of Christ in his death, we obteine the remission of sinnes, they be his owne woordes. But I neede not to trauayle farre for proofe, that this is his opinion of the benifite wee haue by Christ, for euen in the woordes which do immediatly folow this place we haue in hand, he affirmeth that Christ is gone before vs in the obedience of the word of his Father, in reproche and contempt, that we should in like maner folow after him, vnder the obedience of his loue, in his death of the Crosse, to the satisfaking of vs from all our sinnes. What blasphemie can be vttered agaynst Christ, that doeth not followe this opinion of H.N.? for by this doctrine H.N. by speciall prerogatiue, and the illuminate elders in the seruice of loue after a seconde sort, be Christ himselfe. By this doctrine, Christ when he was a young one had sinne, and suffered the death of the Crosse for it. By this doctrine, we suffer the death of the Crosse for our own sinnes, & make the purchase thereof by our selues. By this doctrine wee are released of our sinnes by imitation, but not not by imputation. And whether would not this heresie stretch, if a man should thorowly searche the length, deapth, and breadth thereof, seeyng that by this doctrine, the historie of Christ his birth, death, and suffering, had no trueth according to the naturall sense & meaning of the letter, but was only a figure of a spiritual kinde of birth, death & suffering, which should be procured by obedience vnto this doctrine of H.N. not signifying a thing once done by one man, according to the natural meaning of the woordes: but a figure of a thing to bee often doone and by many according, to an illegitimate and bastardely wringing of the woordes, in vtterly denying the trueth of that doctrine, which telleth vs that Christe hath come in the flesh, ouerthrowing both his person and office? The Crosse then that

H. N. is Christ.

Christ in his yõg yeares was a sinner.

Christ suffered for his own sinne.

We must make the purchase of our owne righteousnesse by our selues.

The doctrine of H.N. is the crosse whereupon Christ died.

H.N. his Christ died vppon, was his doctrine, which he calleth the beliefe, and therefore as wee heard before in the twētieth chapter, he saith, that he died in the beliefe. And in trueth it is a doctrine that killeth the true Christ, and all true Christianitie. These thinges beyng considered, it shalbe no hard matter to discerne who is Judas here, and who be the Scribes and Pharisees, that bring Christ to the death of the Crosse. For who is the chiefe man to bring other to the beliefe, (which is the crosse whereon Christ dieth in flesh,) but H N? He therefore of necessitie must be Judas. And as for the illuminate elders, by necessary consequence they are the Scribes and Pharisies, because they are other Ministers about this matter: which likewise helpe forward the death of Christ. You may see howe safe it is to leaue the naturall sense of the Scripture, and to followe allegories, as doeth this familie. For H. N. hath walked so long this way, in the beliefe: leauing the certaintie of the worde, that hee hath proued himselfe to bee Judas that betrayeth Christ, and his doctrine to bee that crosse which doeth take the life from Christ. Hee hath proued that Christe was woorthie of his death, and coulde not haue come to euerlasting ioy, if hee had not died in the flesh, and so consequently, that Judas and the high Priestes, did a verie good woorke vnto Christ himselfe, in putting him to that death: that the Crosse was a blessed thing, and the death thereof a blessed death for Christe himselfe: that Judas and the Iewes, were blessed men in that woorke of procuring Christ his death: and that his life and estate before that time, for his owne good and benefite, did necessarily require the same: that the life of Judas and the Iewes that crucified Christ, was better then the life of Christ: and their estate in al respectes better then his: that they walked in the wayes of life, and hee in the wayes of death: that they who wished and procured his death were his best friends:

H.N. is Iudas, his illuminate elders be the Scribes and Pharisees.

and

and his mother and disciples who stoode agaynst it: and counselled him otherwise, were his greatest enimies, and those who did in truth betray him: that Christ himselfe had the greatest benefite by his owne death: and shoulde haue had the greatest losse himselfe, if hee had not dyed. And that others shoulde haue no further benefite from his death, then they receiue instruction and example by his death, to suffer as he hath done the death of the Crosse. Howe doeth this passion agree with that hystorie of Christ his passion, which is set foorth in the Scripture? The woorde of GOD reporteth this matter of Christ his passion and death, not as an Allegorie or a type and figure of a truth to be accomplished, but with circumstances of time, place, person and order of proceeding, setteth it foorth as a true historie, and the very truth it selfe of that thing, which by types and Figures had beene shadowed out long before, and was nowe in Christe one person, and yet both GOD and man truely accomplished. Wee haue an historie in the woorde of GOD touching his apprehension, and the manner of proceding agaynst him before Pilate. In like manner touching his death and buriall, not barely and in a woorde delyuered, but with al circumstances fully discharged. Hee foretelleth his Disciples both of the time of his death, that it shoulde bee within two dayes, when his aduersaries had purposed to deferre it till after the feaste, for feare of an hyroar among the people: and of the manner of his death. A woman comming by the instinct of GOD his spirite, with a boxe of very costly ointment, & powring it on his head as he sate at the table, declare thereby that the death of his bodie, and burial were at hande, and not any spirituall dying in respect of sinne and imperfection, which he neuer had (no, not in his youngnes, as H.N. speaketh.) The chiefe Priestes the Scribes & the elders of the people assembled togither into

By the doctrine of H.N. Christ himselfe had the greatest benefite by his owne death.

Mat. 26.2.

Mar. 14.8.

the Hall of the highe Priest called Caiphas, consulting howe they might take Iesus by subtiltie and kill him, determining that it should not be at the feast of the Passeouer for feare of vproze, at which time notwithstanding, the Lorde woulde haue it perfozmed, that the very time might admonishe vs, that Christ was the true Paschall lambe, and the true bodie of those shadowes and figures that had gone before, accozding as the Apostle testifieth. If this had beene a conspiracie of many men against their affections, because they woulde not yeelde obedience to true doctrine, oz a type and fygure of anie suche matter, why then is a thing common to so manye, made speciall in the type and figure? Why is there such specialtie of person in the patterne, where so manie haue interest in the thing? Suche choyse likewise of the daye, to foreshewe a matter free and lawfull to bee done at all times, and bounde to no day? Why is there suche feare of displeasure from the people at one speciall time, whose malice agaynst true doctrine endeth not with anie time? Here Christe his Aduersaries woorke procure, and in ende perfozme with their owne destruction, his death and suffering: But to conspire the death of H.N. his Christ in the flesh, is required necessarilie to their saluation, and therefore the one cannot bee a type of the other. Hee that betrayed Christ, was one of his disciples hyred thereunto with thirtie pieces of siluer, who after that hee sawe him condemned, brought the monie agayne, confessing that hee hadde betrayed the innocent, and went and hanged him selfe, and bursting asunder in the middest, all his bowelles gushed out, so iust and heauie was the iudgement of G D D vppon him: but hee that shoulde betray H.N. his Christe in the flesh, hath for recompence euerlasting life, neither

Matth. 26. 3.

1. Cor. 5. 7.

They that crucified Christ in the flesh, wrought thereby their owne saluation.

Neyther can any passe into immortalitie, but by betraying and killing of him, and therefore one of these cannot bee so muche as a tipe or figure of an other, muche lesse the thing it selfe. Wee reade that our Saniour Christe charged Judas and his companie, that they came with materiall weapons, swordes & staues, as vnto a theefe to apprehend him, when notwithstanding he had taught daily in the Temple, and beene in their companie continually there, and yet they had no power before that time, whiche he telleth them was their very houre, when darkenesse had power graunted to preuayle against the light for a time. Luke.22. And the Disciple likewise who wounded the seruant of the high Priest with his sworde, receiued a reproofe from Christ with this answeare, That he might with a worde haue obtayned armies of Angelles from heauen in his defence, but that it might not be otherwise, for then the scriptures shoulde not haue beene fulfilled. This declareth that the true Christ was subiect to externall force and apprehended, and ỳ he was willing to die to fulfil the Scriptures, whereas otherwise he might haue had legions of Angels in his quarrell, and therefore that Mathematicall Christ, who suffereth inwardly in the minde of man, a departure out of the letter into the spirite hath no resemblaunce with this Christ which is here set foorth in the Scriptures. When this true Christ his passion and suffering is in hande, it is declared particularly and playnely howe the Scriptures which foretolde that matter, and the manner of it also, are verified in him who accomplished all that trueth which they foretolde, and therefore can not the hystorie of him, bee a foretelling or shadowing out of a truth, yet to bee performed by H.N. or any other their doctrine or doinges whatsoeuer. They crucifie two theeues with him, that the Scripture might be fulfilled which sayeth, he was counted among the wicked: they parted his apparell among

them by lottes, that it might bee fulfilled likewise whiche was spoken by the Prophete: They parted my garments among them, and vpon my vesture did they cast lottes. So that it is euident hee was that true Christe, in whom the Scriptures became accomplished and beside him there is none to be looked for, but false Prophets and false Christes.

H.N.

And that he likewise vnder the obediēce of the loue of his father, is gone before vs (r) therein, for that wee shoulde in like manner, (/) follow after him, vnder the obedience of his loue in his death of the crosse, to the safemakinge of vs from our sinnes, become incorporated to hym with his like (t) death, and baptized or washed vnder the obedience of the beliefe in his name or safemaking, and bury euen so through the beliefe the old man, (x) which is destroying through the lustes of errour, to the forgeuing and releasing of our sinnes through his name or safemaking, to the end that we might euen so through (y) Iesus Christ, obteyne the renuing of our spirit and mind, in an vpright life, and the resurrection from (z) the dead, with Christ in the appearing of his (a) maiestie for when as we in suche sort become (b) incorporated as fellowe members of Christ into the bodie of Christ, so is Christ then in like maner, (c) a Sauiour of his bodie, or of his people from their sinnes according to the Scripture. And this is the vpright christian Baptisme, in the (d) name of the Sonne, and is the true forgeuenesse and (e) purging of our sinnes through Iesus Christ.

r. Phil. 2. a.
1. Pet. 2. c.
Heb. 5. b.
s. 1. Pet. 2. c.
t. Rom. 6. a.
Phil. 3. b.
v. Rom. 6. a.
Colos. 2. b.
x. Ephe. 4. c.
y. Act. 4. b.
1. Iohn. 2. a.
z. Esai. 26. c.
1 Cor. 15. c.
1. Thes. 4 b.
a. Matt. 24. d.
Luke. 17. c.
Act. 1 b.
b. Ephe. 4. b.
Col. 2. b.
c. Mat. 1. c.
Ephe. 5. c.
d Mat 18. 4.
Mar. 16. b.
e. Hebr 9. b.

Answeare

Anſweare.

This following of Chriſt in his death of the Croſſe, which H N. requireth of vs to the ſafemaking of vs from our ſinnes: declareth that hee is as ignorant of true fruite and effect of Chriſt his death, as before he hath bewrayed himſelfe to bee of the trueth and true maner of his ſuffering. For the death of Chriſt vppon the Croſſe, was a ſacrifice for our ſinne, of that excellencie, that it coulde not be imitated of any man, and of that ſufficiencie, that it needed not by imitation to be reiterated. According as we reade in the Epiſtle to the Hebrues, in theſe woords: Such an high Prieſt it became vs to haue, which is holy, harmeleſſe, vndefiled, ſeperate from ſinners, and made higher thē the heauēs, who needed not daily (as thoſe high Prieſtes) to offer vppe ſacrifice, firſt for his owne ſinnes, and then for the peoples, for that did he once, when he offered vp himſelfe. Before hee doeth declare touching Chriſt the true high prieſt, that his once offering of himſelf was ſufficiēt for the ſins of his people, & that he needed not as the Prieſtes vnder the law to offer often. he telleth vs of his excellencie, that he was ſeparate frō ſinners, & made higher then the heauens, that we ſhould ceaſe to make any queſtiō (ſeyng ỹ perſon was of that dignitie) why the once offering vp of himſelfe, ſhoulde be of ſuche force and efficacie to wipe away the ſinnes of ſo manie. This doctrine is H. N. and his family vtterly ignoraunt of, they ſee no reaſon why the ſacrifice and obedience of one man, ſhoulde diſcharge and aunſweare for the ſinnes of an other, and therefore ſaith H.N. in this place, that we likewiſe ſhoulde followe Chriſte in the death of his Croſſe, to the ſafemaking of vs from our ſinnes: when notwithſtanding in playne woordes it is written, that wee are ſanctified by the once offering of the bodie of Ieſus Chriſt. Where it is playnely prooued that the ſacrifices vnder the law were therefore conuict of imperfection,

Heb. 7. 26.

Mortification is our iuſtification according to the doctrine of H.N.

Heb. 10, 10

and made vnable to satisfie for sinne: because they were reiterated, and yeare by yeare offered. For as it is written in that Chapter: If the sacrifices vnder the lawe had sanctified the cõmers therunto, they woulde then haue ceassed to haue bene offered: for where remission is of sinne, there is no more offering for sinne, & they being once purged, shoulde haue had no more conscience of sinnes. So that by the reason of the holy Ghost in this place, there is no remission of sinne to bee looked for, by the suffering and death of H. N. his Christ, because it is often renewed and continually reiterated. For euery one of that familie, is to suffer with Christ the like death of the Crosse. And as the true sacrifice for sinne was but one, to declare the sufficiencie and perfection thereof: so the true Sacrificer for sinne, to argue his abilitie, had none to take his place after him in that worke, in respect whereof Christ hath the prerogatiue aboue the Priests vnder the lawe, who because they could not liue alwayes, had others to succeede them in that function: Whereas he enduring for euer hath the office for euer remaining to himself alone, according as it is written to the Hebrues: And among them (speaking of the Priestes, vnder the law) many were made Priestes, because they were not suffered to endure by reason of death. But this mã because he endudureth euer, hath a Priesthood which cãnot passe from one vnto another. Whereby it appeareth playnely, that the true Christ can haue none to follow him, eyther in the office, or in the offering for sinne. And therfore this doctrine of H. N. which telleth vs that we are to follow Christ in his like death of the Crosse, to the safemaking of vs from our sins: disagreeth no lesse with the trueth, thē doth light with darkenes. It is at open warre with the doctrine of iustification, which is left vnto vs in the worde of God: for the Apostle prooueth that we are righteous by fauour freely geuen vs from God, and not by any dutie or desert that is

Heb. 7. 23.

comming

comming vnto vs in the right of our workes, grounding his reason vppon the phrase and fourme of Speache, which the Scripture vseth in this matter, when the righteousnesse euen of Abraham and Dauid, (men, who of all other were best stored of good workes) is of purpose discussed touching this point. Where because hee findeth it written of Abraham that hee beleeued, and that was imputed or reckoned vnto him for righteousnes: And that Dauid describing a blessed man, sayth, Hee is blessed, to whom the Lord imputeth not sinne: Hee pronounceth plainely, that our righteousnesse commeth of fauour, and not of duetie: because wee doe not vse this worde imputing or accepting, when it is duety in the man answering, but onely when it is a free gratifying. For the wages that are growing vnto vs for our workes are called due debt, and claymed in equitie by iust title, and when they shall truely pay them, yet is that no more but duetie which proceedeth from them: But fauour and and friendship ruled in the matter, when Abraham was iustified, because the scripture (saith he) was accepted or reckoned righteous, bringing nothing with him beside faith, that is a resting in the gracious good will of God, whereof he had a mercifull promise and graunt made vnto him. Likewise when Dauid his sinnes were not imputed neither laid vnto his charge, that was fauour in the Lord pardoning them, and not imputing them vnto him. Howe doeth this hang together with the doctrine of H.N. who saith, that wee are to folowe Christ in the death of his crosse, to the pardoning & releasing of vs from our sinnes? And howe will this folowing of Christ in his death of the crosse, for the safe making of vs frō our sinnes, stand with this not imputing of our sinnes vnto vs? For if our righteousnes stande by imputation, then is it not purchased by imitation and following of Christe in his like death and suffering. If Christ his satisfaction for sinne, stande bee-

tweene the wrath of GOD and vs, then doeth not our imitacion of Christ in his death, keepe of the daunger of our sinnes from vs. The Brasen Serpent erected in the wildernesse at the commaundement of Almightie God, which was a figure of Christ, declareth that it is faith in him that did hang vppon the crosse, and not the following after him in the death of the crosse, that doeth iustifie vs, and keepe the sting of our sinnes from beeing deadly vnto vs. For those who are bitten with the liuing serpentes, were promised if they shoulde looke vppon the dead Serpent, to liue and recouer by that meanes, but were not inioyned, to haue them selues after death erected and set vppe vppon a Pole, for their recouery from that daunger. As appeareth in the booke of Numbers: And the Lord saide vnto Moses. Make thee a fiery Serpent, and set it vppe for a signe, that as many as are bitten may looke vppon it, and liue: So Moses made a Serpent of Brasse, and set it vppe for a signe, and when a Serpent had bitten a man, then hee looked to the Serpent of Brasse and liued. Nowe the sharpe and daungerous biting and stingyng of the liuyng Serpent, did force them to leaue them selues, and to looke after comfort where it was to bee founde. And when sinne shal once sting the fauourers of this opinion of H.N. (their consciences beyng awaked which nowe are in a deadly sleepe) they shall then bee forced to feele and confesse, that there is no medicine in them selues, able to asswage the heate and anger thereof. But as it seemed vnlikely to flesh and blood, that a Serpent of Brasse beyng but a dead thing, coulde euer worke a cure vppon them, who were stoong with quicke & liuing Serpentes, and in daunger of present death, especially by the looking and beholding of the same: So doeth it vnto H.N. (the eyes of whose vnderstanding are altogether fleshly) that

Num 21. 8.

Christ

Christe his obedience vppon the crosse, breyng but looked vppon with the eies of our faith, and not imitated in the selfe same practise, shoulde bee able to heale the sores of our soule, Albett our Saviour Christ affirmeth in plaine speache, That as Moses lifte vp the Serpent in the wilderneſſe so muſte the Sonne of man bee lift vp, that whosoeuer beleeueth in him, shoulde not perishe, but haue eternall life. The opinion of H.N. that our following after Christe, and obediennce in the imitation of him, shoulde be able to discharge vs of our sinnes that before were committed: declareth that hee is ignorant altogether, of the righteousnesse of GOD reuealed in his woorde. For obedience if it were perfect in vs, and no transgression to bee founde against the lawe of God, either in thought woorde or deede, after that once wee haue begunne to feare him, yet coulde not all this answere, for the least sinne that went before. For it is but a part of that is due vnto the Lorde from vs: Who teacheth vs, that when wee shall haue discharged the whole debt, and haue doone euery thing commaunded: yet are wee humblie to acknowledge, that wee bee but vnprofitable seruauntes, and haue doone no more then that which was our duetie to doe, according as hee by our owne experience and practise doth plainely proone vnto vs. For which of you (sayth our Saviour Christ) hauing a seruaunt plowyng, or other wyse labouryng all the day long, will by and by, after hee bee come home, say vnto him, Goe and sit downe at the Table, will hee not rather be ready to enioyne him an other woorke within the house, as to prepare thynges for his owne Supper, and when that is doone, laye the thirde labour vppon him, as to wayte at the Table, and see nothing to bee wantyng, vntyll hymselfe haue supped: yea and when all this is doone, doeth hee so muche as once open his mouth to thanke

Luke. 17. 7.

that

that seruant, because he did that which was commaunded vnto him, I trowe not, saith our Sauiour Christ. And in very deede, we do looke for such duetie from a seruant, that yf he shall deny to doe any thing of that which his maister shall commaunde him, foorthwith wee geue sentence that he is no man meete for seruice, because we think that the seruant ought not (as if hee weere a free man) to haue any libertie or priuiledge, but to reache in obedience vnto all, that his maister by commaundement shal enioyne him. And therfore accordingly when our seruant shal haue dispatched labour after labour, and obeyed commaundement after commaundement, yet do we not once thanke him for all that, because wee thinke it is all duetie that a seruant doeth, howe muche so euer. Herevpon came that Prouerbe, That no man can serue two maisters, because seruice is voide of all priuiledge and libertie, of infinite duetie, if maisters shall make no ende of commaunding, for all is accompted duetie in a seruaunt, which the maister shall commaunde him to do. A man cannot therefore sufficiently woonder at the blindnesse of H. N. and others, who acknowledging that they be seruauntes vnto the Lorde, dare notwithstanding in the pride of their hart, make such a reckoning of their seruice a fewe dayes or yeeres, as that it shoulde make a sufficient satisfaction for those dayes and times wherein they were not only loyterers and did no duetie vnto him at all: but also were retained of his aduersarie, and spared not to wounde his glory. Dare a seruant, who hath loytered one whole weeke, and done his maister no woorke or seruice at all, for shame open his mouth the next weeke when hee hath trauelled for his maister as a good seruaunt ought alwaies to doe, and say: Sir I trust now (your selfe being iudge) I haue made a sufficient satisfactiō for my loitering al this last weeke? I cannot thinke this Famelie eyther to bee so full of loue, or so empty of vpright iudgement, as to take this for sufficient

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ficient ſeruice, or as a reaſonable anſweare, to bee put vp at the handes of any of their ſeruantes, not excepting thoſe to whom they ſhall geue the leaſt wages. This familie of loue and the Papiſtes, they are the beſt huſbandes that I haue euer hearde of, and the moſte can they make of that litle they haue: for duelle with them not only payeth their olde debt, but alſo purchaſeth more lande and liuing. Let one of them yeelde a litle ſeruice vnto their God, in their deuotion ſuche as it is: and they will make that to anſwere the debt and daunger of their former ſinnes, yea and to deſerue alſo more and greater graces to be geuen them from God: according as H.N. ſayth heere, that they muſte burie the olde man, to the ende that they might euen ſo obteine the renuing of their ſpirite and minde in an vpright life. Yf they coulde perſwade men, that there were either equitie right or reaſon in this kinde of dealing, which they wil force vpon the Lorde: it were no great matter too growe ſoone as riche in goodes, as they doe take them ſelues to be in godlineſſe. For when they haue long tyme gone vpō credit, if after their beginning to pay for wares as they ſhall take them: they coulde perſwade their creditours, that the ſame dealing which nowe at the laſte they haue light vppon, doeth not onely anſwere their former debtes, but alſo in equitie deſerue to haue better penieworthes alwayes after: howeſoeuer it ſhould fare with their creditours, they were ſure to gaine greatly by it. Thus blinde is man when he walketh without the worde. And when his reaſon for ſome long time hath been his rule, his punihment from GOD is ſo great, that he taketh it in the ende to bee reaſon, to depart from all equitie and reaſon. If our ſinnes were anſwered in that obedience whereby our life is reformed, how commeth it then to paſſe that the Apoſtle ſpeaking to the Church of Corinth, after they were turned from their lewde life to ſerue the liuing God, affirmeth: that yf Chriſte be not riſen, they are yet

in

1.Cor.15.17. in their sinnes. They walked in humble obedience vnto their GOD, they had left idolatrie, fornication, drunkennesse, and other fruites of ignorance, wherein before they had liued: Notwithstanding the apostle telleth them, that if Christ by his rising vp againe, haue not made a cõquest for them ouer sinne, hel, and destruction: their rising from sinne will stande them in no steede. Because albeit they haue left those sinnes, yet haue they not answered the Iustice of GOD for the offence, whereof they haue made them giltie by their committing of the same: as the Theefe or other malefactour may not thinke that all his offence passeth, when the action is once past, & the purpose lefte of doeing the like: it is no Plea, either in lawe, or reason, for hym to say [the deed is long since doone, and my wayes are now otherwyse:] his offence committed against the good lawes vnder the wh he liueth, & against the peace of his Prince, must necessarily either be pardoned, or els in his punishementes satisfied. For albeit the deede passeth away with the tyme it is in doeing, yet leaueth it that giltinesse in vs, which no other thing but either pardon, or punishment can discharge. As for that H. N. affirmeth [that our burial of the old mã, obteineth the renuing of our spirite and minde in an vpright life:] it will in no wise stande with the doctrine left vnto vs in the woorde of GOD. The woorde of GOD will not beare that blasphemie. Touching this point, God (saith the Apostle) which is rich in mercy, euen when wee were dead by sinnes, (not when we had put our sinnes to death) hath quickened vs togeather in Christ, by whose grace yee are saued, and hath raysed vs vp togeather, that hee myght shewe in the ages too come the exceeding ryches of his grace, through his kindenesse towardes vs in IESVS Christe. For by grace are yee saued through faith, and that not of your

selues

selues, it is the gift of GOD, not of woorkes, least any man shoulde boast him selfe. Which doctrine, not onely affirmeth, that grace and not woorkes, hath brought vs vnto the estate of saluation: but also, that wee haue passed immediatly, from the woorkes of darkenesse and a damnable estate, into the woorkes of light, and estate of our saluation. Euen when wee were dead in sinnes, (saith the Apostle) hath God quickened vs in Christ by whose grace ye are saued. How is our saluation of grace & not of woorkes, if by burying the olde man, and woorking the death and destruction of sinne, we obteyne the renuing of our mind in an vpright life? How can it be said that hee hath quickened vs euen when we were dead by sinnes, if we haue by our woorks greatly preuailed against sinne, euen so farre as to procure the death thereof, before we be quickened by beeyng renued in our spirite and mynde in an vpright lyfe. Ephe. 2. 4 Verse 5.

H.N.

Beholde, after this manner as wee beeleeue, and doe heere confesse or acknowledge: become wee rightly (*f*) baptized in the name of the Sonne, & (*g*) incorporated or implanted as fellowe members of Christe, into the bodye of Christe, and the stocke of Israel, to the ende that wee shoulde euen so, according to the trueth, as true Christians and an holy people of Israel, of the seed of Abraham, beare or carry his holy name, (*h*) confesse or acknowledge the same Christ, as our Sauiour before men, and euen so liue and walke in his louelie vpright beeyng. *f.* 1. Peter. 1. a 3. c. *g.* Rom. 11. c. *h.* Matt. 10. d. Luke. 12. a.

Wee

Wee confesse likewise, that all suche as doe not imitate or followe after Iesus Christ, in his death of the crosse, in all obedience of the holy worde of Iesu Christ, and of his holy spirite of loue, (i) to the vanquishing of the sinne, the death, and the hel, & to a burying of all iniquitie, destroying nature, & vngodly being, or become not euen so baptized, or washed in his name, neither yet beare the death of the sinne, (k) through the death of the crosse of Christ in their (l) inwardnesse: are no christians, nor yet baptized in the name or saluation of the sonne. For al such as become not baptized or washed in the name of Iesu, (that is in the sauing health of his death) to the mortifiyng (m) of the sinfull flesh according to the inwarde man: neither yet indeuour them thereto: and yet neuertheless boast them to be christians, they are al false (n) Christians, also lying in al theyr confessing & teaching, because they enter not into the (o) cõmunialtie of the sheepe of Christ, through the death and (p) coincorporating of the death of Christ, which is the right doore of the sheepe folde of Christ, but breake in some other way, and beleeue not the salnation or sauing health of Iesu Christ,

i. Rom. 6. a, b, 8
1. Cor. 15. f.
Colloss. 2 b.

k. Rom. 6. a.
l. 2. Cor. 4. b.
Gala. 6. b.

m. Rom. 6. a
Gala. 5. c.
Colloss. 3. a.

Mat. 24. a.
Iohn 8. c.
o. Iohn. 10. c.
p. Rom. 6. a.

Answeare.

This conteyneth nothing els, but a iustifiyng of that which hee hath professed before, to wit, that our imitation of Christe in his death of the crosse, is our beliefe in the sonne, and our baptizing in the name of the sonne, and a condemning of al as false Christians, who shal not enter by this his way, into the sheepefolde of Christ. And therfore my former answere doth dispatch this also. Through this doctrine professed by H.N. faith is vtterly banished, and woorkes onely and altogeather imbraced, so that in

steede

stead of saying, I beleeue in Iesus Christ, if we will become scholers vnto H.N. we are to say, I work Iesu Christ. The matter that ministreth vnto vs faith and comfort in Iesus Christ, is, that he being God equall with his father, hath notwithstanding abased himselfe in our nature, and for our saluation vnto the estate of a seruant, wherein he hath humbled himselfe vnto all reproch, contempt, anguish, and bitternesse of paine both in soule and bodie, in the time of his life: and vnto all infamie and slander by his death. For his death was the death of the crosse, and his graue was giuen him with the wicked, and the wicked had their will of him, insomuch that the Prophet saith: He was famous for his miserie and affliction. Esay. 53. This is that loue and friendship, which the Apostle saith hath no fellow or match to be found among men. For who hath beene found to offer himselfe to an infamous death for his friend, the sonne of God doth it for his enemies. For he was counted among the transgressours. Here is the ground worke of our faith and comfort, that when there was no religion or feare of God in vs, and therefore deadly enmitie betwene him and vs: yet so great was the good will he did beare vnto vs, that himselfe would wade throughout all those raging waues, to saue and preserue vs that were vnder the water of euerlasting destruction. Here is the triumph of Christians in whom religion is in trueth begonne, and his feare truely entered, and therefore hatred banished, and they truely reconciled: that if his death were able of enemies to make friends, his life (which is of much more efficacie & power) shall well be able where friendship is begonne, to continue it for euer. If that which is weaker, hath done the greater worke, the stronger, will bee much more able to goe thorowe with the lesse labour. H.N. his Christ cutteth of all this comfort. For his estate in suffring, was not abased, and lower then before it had beene: but better and nearer vnto glorie. H.N. his Christ was not equall with God before the time of his passion

The estate of H. N. his Christ, was nearer vnto glorie and more honourable in the time of his suffering, then euer it was before.

and humiliatiō, but an vtter enimy vnto God. For the time of his humiliation and suffering, is from his first entrance into the familie, vntill he become an illuminate elder, before which time (in his optinion) hee is a straunger, nay an vtter enimie to God and all godlinesse. Here is then no argument of good will, by abasing himselfe from a better estate vnto a worse, whereby comfort especially commeth vnto vs. Besides, H.N. his Christ, suffereth for his owne benefite, for hee could not come to euerlasting ioy and his perfect estate, vnlesse he should die in the flesh. And this vterly killeth all comfort: for what argument of good will towardes vs can wee haue from another in that matter, whereby himselfe is either the whole, or at the least the greatest gayner? Moreouer, shall his death by reconciling of vs to God (which is the greater worke from the weaker instrument) put vs in assured hope, to be safely kept by his life vnto eternall glorie: when wee are both by our owne death & suffering, to rid vs from the daunger of our sinnes: reconcile vs vnto our God: and by our life, to continue and preserue our selues vnto glorie? Howe fearefull is the fall of H.N. and his familie, that haue forsaken the true Messias, that bringeth so great comforte vnto mankinde, to imbrace so cursed and comfortelesse a Christ?

H.N.

The fift Article.

We beleeue that the God of Abraham hath (*a*) raysed vp this his sonne Iesus from the dead, and that hee euenso the third day rose againe from the dead: and appeared or made manifest himselfe vnto his (*b*) friends which loued him, shewing vnto them, through his suffering and death of the Crosse, the (*c*) victorie ouer the sinne, death, deuill, hell, the flesh, and the worlde.

a. Matth. 28.a marke. 16.a Luke. 24.a b.c. Actes. 1.2.3.4.
b. Iohn. 20.21. Acts. 10.e. 13.d.e. 1. Cor 15.a
c. Rom. 6.a.b.c. 1. Cor. 15.f.

Answere.

Anſwere.

The reſurrection of H.N. his Chriſt, anſwereth vnto that doctrine, which he hath deliuered before touching his death. For as that was nothing but a paſſing out of the fleſh or letter of the law, (which is a condition common to the Nouices and yong ones in H.N. his ſchoole:) ſo this is the reſurrection, when a man is come into the ſpirit, or that eſtate of perfection, which his illuminate elders are partakers of. That which hath beene ſpoken of before, may ſufficiently ſatiſfie vs touching H.N. his opinion, that thus he thinketh and not otherwiſe of the reſurrection: yet ſhall it not be amiſſe to adde one teſtimonie out of his Euangelie, where of purpoſe he handleth the reſurrection of Chriſt: it is in the.22. Chapter, where he ſpeaketh thus: Now whē Ieſu Chriſt was foūd faithful in the death of his croſſe, til vnto his burial, to a true Paſſeouer out of the fleſh, into the making aliue according to the ſpirit, & was alſo through the power of God his father, raiſed vp frō the death, and made aliue againe: and that he had ſhewed himſelfe in his making aliue, vnto his diſciples, for that they ſhould ſtedfaſtly beleeue, ſo was he then wholy taken vp from the eyes of their fleſhe, and he ſet himſelfe according to the ſpirite, at the right hande of God his father, in the heauenly being: and entred euen ſo, as the true high Prieſt (when as the ſeruice had perfectly ended his courſe, according to the true being in the holy) into the moſt holy, his diſciples therefore were mindful of all this, and what he had ſaid vnto them, & remained within Ieruſalem, wayting concordably with ſupplication and praier for the promiſes of the father, vntil that Chriſt after the ſpirite, appeared vnto them out of the heauenly being, the moſt holy in the holy, in ſpirituall and heauenly powers, like as hee after the Spirite, and according to the trueth of the heauenly Godhead, is an euerlaſting and true Chriſt of GOD.

He is plaine as you heare in this point, that Christ his resurrection and making aliue, was according to the spirite, for he sayth that Iesus Christ was founde saythfull in his death of the crosse, to a true Passouer out of the flesh, into the making aliue according to the spirit. He is likewise as plaine in this, that his sitting at the right hand of God, is in spirit & spiritual. For those are his very words (as you haue heard) he set himselfe according to the spirit, at the right hād of god his father (in the heanely being.) Moreouer, he is of opinion, that he is not a true Christ, but (as he speaketh & imagineth of him) that is according to the spirit. For touching this point, these are his words; He after the spirit, and according to the trueth of the heauenly Godhed, is an euerlasting and true Christ of God. And that in this absurd doctrine, heauē & earth might come together, and a mingle mangle made of all things, hee shameth not to affirme that Christ is the holy ghost, and that the doctrine which is deliuered in the 2. of the Actes of the Apostles touching the holy ghost appearing in clouen tongues like fire: was nothing else, but ỹ appearing of this his Christ after the spirit. These are his wordes touching this matter: His disciples therefore were mindfull of all this, and what he had said vnto thē, & remained within Ierusalē, waiting cōcordably with supplication & praier for the promises of the father, vntil that christ after the spirit appeared vnto them out of the heauenly being. The subtiltie of that ancient enimie vnto mankind, may here euidently be seene, for albeit heauē be not further distant frō the earth, then the meaning of H.N. is from the truth of the doctrine set forth in this cōmon Creede & these articles of our belief: yet to colour his craft withall, he keepeth him to the same words which the church vseth: professing ỹ christ rose the third day frō the dead, saue that he interlaceth some odde words, which cannot wel be discerned, but by thē that are well acquainted with his bookes, vnder the which he conueyeth

According to the doctrine of H.N. Christ sitteth not in our nature (that is in the flesh) at the right hand of his father, but onely in Spirit.

The holy Ghost is Christ.

conueyeth all his corrupt doctrine. Here hee ſayeth that the God of Abrahã hath rayſed vp [this his ſonne Jeſus] hauing relation in theſe wordes [this his ſonne] vnto that Chriſt which he deſcribeth. And likewiſe when he affirmeth that Chriſt roſe euen ſo the thirde day from the dead: by this ſpeach [euen ſo] hee caryeth vs from the reſurrection in the fleſhe, vnto the riſing in the ſpirite, according as himſelfe hath imagined of the matter, and yet is hee content to make mencion of the thirde day, as if there were no ill meaning in the man, when as indeede, this riſing the thirde day, muſt bee euen ſo as hee meaneth, that is nothing ſo as the truth is. Where the ſcripture affirmeth, that Chriſt appeared in the fleſh after his reſurrection, vnto his diſciples, and ſhewed vnto them his handes and his ſide: and that hee willed Thomas, (who had affirmed he woulde neuer beleeue his reſurrection, vnleſſe hee ſhoulde put his finger into the print of the nayles, and his hande into his ſide) to put his finger where the nayles had beene, and his hande into his ſide: H. N. to maintaine his doctrine of the reſurrection in the ſpirite, affirmeth that he ſhewed vnto his diſciples, nothing elſe but the victorie ouer ſinne, death, deuil, and hell: as if he had declared vnto them, howe by his ſuffering & paſſion, he came by the victorie ouer ſin, death, the deuil and hell: to the ende they might follow him in the ſame footeſteppes, and ſo become partakers of the like victorie with him. Which thing in plaine wordes hee profeſſeth in the next *Section*. Heere he ſetteth foorth the matter not altogither ſo plainely, and yet clearely enough, to him that is anie thing acquainted with his ſubtile writing, and craftie manner of ſpeaking. Theſe bee his wordes in this place: Hee appeared or made manifeſt him ſelfe to his friendes, which loued him, ſhewing vnto them thorowe his ſuffering and death of the Croſſe, the victorie ouer the ſinne, death, deuill, hell, the fleſhe,

Iohn. 20. 20.

Iohn. 20. 27.

and the worlde. What plainer proofe can be brought, not onely that Christ did rise in the flesh, but also that he rose in the same flesh wherein he suffered, then this euen now alledged out of the Gospel after saint Iohn: for the Apostles see his handes and his side, Thomas putteth his finger into the place, where the nayles had beene, and his hande into his side, which thing H.N. shall neuer bee able to wipe away, by any mystical interpretation whatsoeuer, inasmuch as our Sauiour Christ reproouing the want of fayth in Thomas, and that he was so hardly led to beleeue his resurrection, before his senses were satisfied: sayth vnto him: Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and haue beleeued. In the second of the Actes, saint Peter proueth that Christ must be raised vp concerning the flesh, and bee set vpon the throne of his father, and that he should not bee left in the graue, neither should his flesh see corruption, and þ Dauid long before, as he was a prophet, did both foresee & foretel this: therfore seeing he was a prophet & knew that God had sworne with an othe to him, that of the fruit of his loines, he wold raise vp christ cõcerning the flesh, to set him vpõ his throne, he knowing this before, spake of the resurrection of Christ, that his soule should not be left in graue, neither his flesh should see corruptiõ. This testimony of the apostle, cannot agree with H.N. his Christ. For his flesh must necessarily bee left in the graue, and see corruption, because when his Christ after the flesh is dead, hee neuer resumeth or taketh vnto him againe that estate: but as hauing for euer done with it, riseth vp in the spirite, and continueth in the same, being for euer after an illuminate elder, who neither can erre in iudgement, nor offend anie more in conuersation. So that death or the graue, do still keepe that possession or power which once they had of his flesh, neither will be, that they yeelde it vnto him anie more againe. As for the true Christ, it

Iohn. 20. 29.

Acts. 2. 30. 32.

The flesh of H. N. his Christ is left in the graue and seeth corruption.

was

was impoſſible for death, to keepe and continue that holde, which once it had of him, as appeareth in the Actes. The Lord (if it be his good will) giue this Familie to ſee, what a Chriſt H.N. hath brought vnto them, that they refuſe no longer the true Chriſt and onely comfort of all Chriſtians: for this miſerable Chriſt, whome the graue hath cloſed vp, and holdeth all that euer it had of him. For their Chriſt after the ſpirite was neuer in the graue, and their Chriſt after the fleſhe, by H.N. his owne teſtimonie, doeth neuer ariſe after that once he hath beene in the graue. How ſhall theſe men bee euer able to gette out at the doores of death, when their Chriſt and Captaine, is yet groping, and to this day hath not founde the gate that leadeth out of the graue? Acts. 2. 24.

H.N.

Wee confeſſe that no man can become partaker with all the holie ones of God, and beleeuers of Ieſus Chriſt, of the reſurrection of Chriſt, nor of the reſurrection from the dead, or yet riſe vp with the holie ones of God and Chriſt, but ſuch as indeuour themſelues in the beliefe, vnder the obedience of the loue of Ieſus Chriſt, to become implanted into Chriſt, the gracious worde of the Lorde: and euen ſo then to die with Chriſt in his (*d*) like death, (*e*) as alſo to lay away, ſlay, and burie, through the death of his croſſe, the ſinne in the fleſh, whereby they may euen ſo, out of the (*f*) ſecond birth from the dead, become (*g*) renued in the ſpirit of their minde, in Ieſus Chriſt. For therethrough wee all obteine and enioy, in the vpright (*h*) righteouſneſſe and holineſſe which GOD eſteemeth, the (*i*) making aliue from the dead, namely with all the (*k*) righteous and holie ones of God: in the day (*l*) of the reſurrection: and inherite (*m*) euerlaſting life.

d Rom. 6. a. Phil. 3. b.
e Rom. 6. a. b. c. 2. Peter. 4. a.
f Iohn. 3. a. Rom. 6 a.
g Ephe. 4. e.
b Luke. 1. g. Ephe. 1. a.
i Rom. 8. b.
k Eſay. 26. e. Ezec. 36. c. 37. b.
l Oſe. 13. b. Iohn. 5. c.
m Rom. 6. g.

Answere.

All the comfort that H.N. doeth assure his familie of, by the resurrection of their Christ, is, that such as shall become obedient vnto his doctrine, which thing he expresseth in these woordes (such as indeuour themselues in the beliefe, vnder the obedience of the loue of Iesus Christ, to become implanted into Christ, the gracious woorde of the Lord, for Christ (as you haue heard before) signifieth sometimes nothing else with H.N. but this woorde and doctrine which he hath brought into the woorlde) shall by this their slaying and burying of sinne in the flesh, become renued in the spirite of their minde, obteyne and inioy the resurrection, or (as he speaketh) the making aliue from the deade, and inherite the euerlasting life. But wee haue not thus learned Christ, so manie as haue beene taught out of the woorde of God, the truth of him, and the true fruite of his resurrection. For as Christ Iesus died in our sinnes, and went downe into the graue in our iniquities, inasmuch as it was our sinnes, and no offence of his owne, that drewe him vnto death: so his resurrection, was the perfect absolution and clearing of the faithfull, from al their transgressions. For had one sinne of his seruants bene vnsatisfied for, neither woulde death haue resigned his right, who had arested him as suretie for sinne, neither would the righteous Lord, by raising him from the dead, & bringing him out of the danger that he lay vnder for our sinnes, haue giuen sentence on his side, & so iustified vs in him. Which thing the apostle cõfirmeth, triumphing ouer condẽnation, not onely because we haue discharged it by his death: but also because we haue our *Quietus est*, & acquittance to shew for the same, euen his resurrectiõ. Who shal lay any thing to the charge of god his chosẽ? It is God that iustifieth, who shal cõdẽne? it is Christ that is dead, yea or rather which is risẽ againe, And likewise the same apostle, in his

Rom. 8. 33.

epistle

epistle to the Corin. affirmeth plainly, that if Christ be not risen from the dead, we haue nothing to shewe for our discharge against sinne, but do remaine yet vnder the danger therof. And in the Epistle to the Romanes, he declareth also, that wee are by his resurrection cleared from our sinnes, and they nowe no longer imputed vnto vs. And therefore when he had before declared, that not only Abraham his faith was imputed vnto him for righteousnesse, but also that ours shalbe imputed vnto vs, hee telleth vs more particularly how this commeth to passe, to wit, because Christe who was deliuered to death for our sinnes, is risen againe for our iustification. For as God the father in deliuering Christ vnto death, did cast all our sinnes vpon him, and condemned our sinnes in him: so in raysing him frō the dead he iustified and absolued him, & vs in him, (inasmuch as but for vs, neither sinne, nor death could haue any thing to doe with him) from all our sinnes and trāsgressions whatsoeuer. Now if the Lorde had let him make an escape who was in holde for our sinnes, inasmuch as he had once taken vpon hym to satisfie for the same, or wrought his deliuerance and set him at libertie, before a ful & sufficient satisfaction had bene made: then coulde not himselfe haue bene cleared of iniurye offred vnto vs, nor his Justice haue bene vnspotted euen before vs, which if once wee suffer to enter but into our thoughtes, it maketh vs giltye of high treason against our God. This doctrine therefore of H.N. who will haue our dying vnto synne, not onelie to preuent, but also to procure our rising vnto righteousnesse, not mencioning any other benefite that wee haue from Christ his resurrectiō, beside the example that is set before vs, for our imitation and following after him in the same: is at defiance and vtter enmitie with the trueth which is taught in the word of God. For Christ his resurrection which H.N. maketh so small an accounpt of, not onelie is our iustification from the giltinesse and daunger of sinne: but also the

1. Cor. 15. 17.

Rom. 5. 25.

Rom. 8. 3.

head and wel spring, of al that righteousnes, holinesse, and newenes of life, that is to be founde in the conuersation of his seruãts. And therfore the Apostle in the 2. to the Ephe. doth fetch our rising vnto righteousnesse frõ Christ his resurrection, and ioyning them togither speaketh thus: God which is rich in mercie, euen when we were deade by sinnes, hath quickened vs togither in Christ, and hath raysed vs vp togither. And accordingly to the Collosians, drawеth his exhortation vnto newnesse of life, from the resurrection of Christ, as from the fountaine, from the which floweth the reformation of our life. If ye thẽ be risen with Christ (saith the Apostle) seeke those thinges which are aboue, where Christ sitteth on the right hand of God, set your affection on things that are aboue, and not on thinges which are on the earth. Which thing is also confirmed out of the Ephesians, where we doe reade, that the large and liberall distribution of his graces, did followe his resurrection and ascention, when that notable victorie and conquest ouer sinne & death was fully accomplished. The resurrection therfore of Christ, according to the trueth of his worde, is not onely our discharge against sinne: but the fountaine and spring also of all that chaũge of life and conuersation, which is to be seene in his seruants. But according to this doctrine of H.N. it is neither our discharge against sinne, nor yet the beginning of our good life, & therfore without mention either of iustification from sinne by it, or viuification and quickening in the wayes of righteousnesse: we are sent to make warre with our affections, according to the rules of his doctrine, that so wee may obteine the resurrection from the deade, and the renewing of our spirit and minde. So that we haue nothing in H.N. his Creed to be beleeued, but many things in our conuersation to be practised, nothing to leane vnto that was once doone by him, but al that we may trust to, must proceede from our selfe

Ephe. 2 6.

Collo. 3.

Ephe. 4. 8.

selfe. Touching this poynt, Whether our dying vnto sin, doe both preuent and purchase the renewing of our minde, it hath beene answeared in the article immediatly going before.

H.N.

The sixt Article.

We beleeue (*n*) that this same Iesus (like as the Scripture mencioneth thereof) is (*n*) ascended into Heauen sitting at the (*o*) right hand of God his almightie Father. We confesse that he hath (*p*) taken in the heauen, and reigneth and ruleth essentially in the heauenly beeing with his father, vntill that all his enemyes be layde vnder his fete: and that he in like maner shall in euery behalfe take in the kingdome, (*r*) and all dominion, and power, and render it all ouer vnto his father, that God may euen so be (*ſ*) all in all according to the promises.

n. Mark. 16. b. Luke. 24. f. Actes. 1. b.
o. Phil. 2. a. Collo. 3. a. Heb. 12. a.
p. Mark. 16. b. Actes. 1. b.
q. Psal. 116. a Ephe. 1. c.
r. 1. Cor. 15. a.
ſ. Num. 14. c. 1. Cor. 15. a.

Answeare.

This confessor H. N. acknowledgeth and confesseth that this same Iesus of his, is ascended into heauen, sitting at the right hand of God his almightie father, but with this cautiõ, that it is like as the scripture mencioneth therof, that is, as his owne head shall imagine the Scripture to speake, when it is transformed from the true and natural sence, into allegories and mysteries of his owne making. And therefore after his woonted manner, louing to make his Commentarie darker then the Text which hee hath taken in hande to open and explane, hee saith

saith: That his Iesus hath taken in the heauen, & raigneth & ruleth essentiallie in the heauenlie being, that is, that beeing free from sin, & the knowledge of the worde after the letter, he is now become altogether heauenly & spiritual, inspired w knowledge immediatly frō God himself. For his Christ after the spirit, is him selfe, and all that his number, who are by obedience vnto his doctrine, growen to such perfection, that now they sinne no more, beeing repleuished with the fulnesse of the holie spirit of Christ, as himself speaketh. And that he meaneth no other ascending into heauen, neither any other taking in of the heauen, is euidently proued out of his Euangelie, chapter 26. and 10 *Section*.: Beholde when as now the law of Moses, was in such wise, as is said fulfilled or accomplished: and had no longer seruice with the death of the sinne, and with the beleuers of Christ, which through the lawe were dead vnto the law, but the spirit of Christ, which made the diseassed beleeuers of Christ, aliue againe in righteousnesse, out of the death of Christ: so had then also the Priesthoode, in his Images, figures, and shadowes, after the manner of Aaron, no more ministration with the liuing in Iesu Christ, neither yet gaue it any cleerenes more with them, because the heauenly clearnesse of Christ, and his vpright beeing of loue, wherein the disciples of Christ were comprehended, excelled farre away all cleereneſſe of the figuratiue seruices, for that cause the priesthood of Aaron, chaunged also with the Disciples of Christ, and ceassed by them, for with them there was a spirituall heauenly priesthood, appeared in vpright righteosnesse, and euen so was the same with his seruice, established on Christ after the spirit, the true light, which is an high Prieste, that bideth for euer at the right hand of God in the heauenlye beeing: whose seruice of the spitituall & heauenlie ministration, commeth not to passe in the letter, nor in the figures, but in

Euangelie. 16. 10. 11. 12.

the

the verie true beeing. Beholde, euen ſo was Chriſt after the ſpirit, in his office or ſeruice, a miniſter of the very true and heauenly goods, among his diſciples and beleeuers: and hath when hee had taken in the Heauen, multiplied him ſelfe through his ſeede of the holie Ghoſt, out of the heauenly beeing, to the increaſing of his generation: the vpright ſeede of Abraham according to the promiſes, and euen ſo became Chriſt fruitfull vpon earth, in many thouſandes of his Saintes, all which he through his death made free, or iuſtified frō the ſinne, & made them aliue through his holy Ghoſt, taking them vp from the earth, and aſſembling them vnto him at the right hande of God his father in the heauenly beeing.

He affirmeth (as you heare) in the 10. *Section*, that when the lawe of Moſes was accompliſhed by the death of ſinne and had reſigned vnto the ſpirit of Chriſt, which made the deceaſſed beleuers aliue again in righteouſneſs: thē had the prieſthood after the manner of Aaron, no more miniſtration, wt theſe liuing, neither gaue it any more clearnes vnto them, & this is his reaſon, becauſe the heauenly cleereneſſe of Chriſt, wherein the diſciples of Chriſt were comprehended, excelled farre away all cleereneſſe of the figuratiue ſeruices. The ſame reaſon hee rendreth in the next *Section*, ſaying, that the prieſthood of Aaron ceaſſed with the diſciples of Chriſt, for that vnto them there had a ſpirituall heauenly prieſthood appeared, who was with his ſeruice eſtabliſhed on Chriſt after the ſpirit, which is an high Prieſt that liueth for euer at the right hand of God, in the heauenly being. In the 12. *Section*, continuing his ſpeach of thoſe to whome nowe the heauenly Prieſthood had appeared, hee calleth them [Chriſt after the ſpirite] and affirmeth, that when he had taken in the heauen, he multiplyed himſelfe thorowe his doctrine, which he calleth his ſeede of the holie Ghoſt, for beeing perfect they may publiquely

liquely teache and professe) to the increasing of his generation, the vpright seede of Abraham according to the promises, and so became Christ fruitfull vppon the earth, and assembled many vnto him at the right hand of God his father in the heauenly beeing. This is the taking in of the the heauen, or the ascending into Heauen of H.N. his Christ, and the sitting at the right hand of God his father: euen to become heauenly minded, and inspired from aboue, in all fulnesse with this knowledge and obedience, which H.N. requireth in this his seruice of loue. Heere is neither hope nor comfort for vs in any other man beside our selues, neither is any consolation opened, either from the ascencion of Christ, either else for that he sitteth at the right hande of God his father: only this is confessed, that the number of his perfect ones, are become inclosers, and haue taken in the heauen, so that there is no portion of heauen and other true happinesse to be hired, or otherwise had, vnlesse a man renounce the knowledge of the worde after the letter, become voyde of all sinne, and perfectly illuminated with the full cleerenes of H.N. his doctrine. The greatest comfort that I see a man (who would willingly become a disciple) can haue by H.N. his doctrine, is, that though his religion be very highe and mysticall, yet his Heauen is very lowe, euen heere vppon Earth among vs. For this ascention of his Christe, and sitting at the right hande of his father: is performed in this life, when the disciples become once comprehended of this his heauenly cleerenesse, and of his vpright beeing of the loue. When shall we once come to the bottom of this dungeon of darkenesse? How hard is it, when once a man hath giuen way to heresie, to finde that stoppe which shall make him stay and recouer himselfe? Howe great is the goodnesse of our God, that hath armed vs with cleere and plaine doctrine out of his woorde, against these and the like daungers, and hath left vnto vs, the knowledge of his Christ, to our exceeding great comfort and consolation: insomuch that euery article

How H.N. his Christ hath ascended into Heauen.

of

of our beliefe, adveth something to the consolation of a christian? For albeit our hope be great, in that we heare of him (who went downe into the graue in our sinnes) that hee is risen againe, and so acquite of that danger and iudgement, which he lay vnder for the same; yet is it much more, when we vnderstand that the Lord hath not so left him and caste him of, who was the whole dealer & doer for vs: but hath receiued him into heauen, his owne seate & habitation. Neither haue the arguments & tokens of his loue here had their end, but he hath set him on his right hand, that is, hath cõmitted the whole gouernment & administratiõ of his kingdome heer vpon earth into his hands. How can it goe harde with vs, when our mediatour, and he that hath had all these dealings for vs, is become so great with our God, as to bee made the head of his church, & to haue receiued the gouernmẽt & charge ouer his chosen? May we not wt the Apostle triumph & say: Who shal lay any thing to the charge of Gods chosen: it is Christ which is dead, or rather which is risen again, nay which is at the right hãd of God, making intercession for vs? If his death brought vs from such danger, what benefite wil this his life bring vnto vs, and against how many and how great dangers, shal it be able to defend vs? If when we were enimyes, we were reconciled vnto God, by the death of his sonne, much more being reconciled, we shall be saued by his life. For both the instrument hath now more power and strength to performe, and the matter is the fitter to be wrought vpon. Christ is not entred into the holie places, that are made with hands, which are similitudes of the true sanctuary, but is entred into very heauen, to appeare now in the sight of God for vs. Seeing then we haue an high Priest, whiche is ouer the house of GOD, let vs draw neare him with a true heart, in assurannce of faith, sprinkling in our heartes from an euil conscience, and washed in our bodyes with pure water, abhorring from our heartes this cursed and comfortlesse

Christ

Christ, which H.N. hath brought out, not meaning to comforte & feede, but to pyne & famish his familie withall. We haue not onely comforte by our Christ, touching his priesthood, for that he appeareth nowe in the sight of our God for vs, and that the sacrifice is continually before his eyes whereby we stand discharged against sinne, and made acceptable, and in good fauour and grace with our God: neither yet for that he beeing ascended on high, and leading captiuitie captiue, doth giue giftes to his Church generallie, and to the seuerall members therof particularly in gouerning them by his spirite, and worde, beeing forcible by the working thereof to promote his glory in them: but also touching his kingdome, because he is our Christ, to whome is giuen all power, both in heauen and earth, and of whome it is written: The Lorde, saide vnto my Lorde, sitte thou at my right hand, vntil I make thine enemyes thy footestoole, Be thou ruler in the middest of thine enemyes, without whose licence and leaue, euen in his humilitie & lowest estate, the deuils themselues durst not to deale, no not against Hogges and swine. And therefore beeing now exalted into such glory, how dare they be bolde to attempt any thing against the least of his seruantes, without speciall licence from himselfe.

The Familie can finde no such comforte in their counterfaite Christe, who setteth and breedeth onely in their braine, hatching his reuelations, and copying these & such like mysteries, ruling ouer no other enemyes, neither beeing carefull to kepe of other aduersaries, besides the true & naturall meaning of the worde of God. Thus as you haue heard, hath H.N. stopped the heads of all the wel springs of life, taking from vs all the seuerall comfortes, which by these Articles of our beliefe, we are lawfully intituled vnto, sending vs to dig pittes in our selues, and there to seeke for this spring of life, where, by the worde of God wee are well assured, it can neuer be founde.

H.N. *The*

H.N.

The seuenth Article.

We beleeue that Iesus Christ shal come from thence (namely, from the(t) right hand of God his father, out of heauen, to(v) iudge the liuing and the dead. Wee confesse, that he wil euen so in his cõming, shewforth his great power and maiestie, and make manifest, with him, the(x) glorious Lordlines of the many thousands of his holy ones, in their garnishing, possesse his inheritance with God his father and with al his saintes, in triumph and perpetual ioy euerlastingly. And iudge eue so, with all his holy ones, as a righteous Iudge,(y) the worlde and all nations, generations and languages, according to the trueth with(z) righteousnesse,

t. Acte. 1. b.
v. Mat. 16. d. 24. 25. Acte. 10. c 2. Tim. 4. a. 1. Peter. 4. a.
x. Luke. 21. 1. Thessa. 4. a. Iude. 1. b.
y. Esay. 3. b. Sapien. 3. a. Mat. 19. c. c. 2. Thessa. 1. a
z. Acte. 17. d. Iude. 1. b.

Answeare.

This cõming of Christ to iudge the quicke & the dead, is by the doctrine of H.N. in this life, yea it is euen now in this time, whẽ H. N. and his doctrine are manifested, and brought to light. Now (saith H.N.) shal the glorious lordlynesse of the many thousand of his holie ones in their garnishing be made manifest, now shal Christ possesse his inheritaunce, in triumphe & perpetuall ioy euerlastingly, and iudge euen so all nations and languages accoyding to the trueth with righteousnesse. In his title I haue sufficiently proued, that the day of iudgement is in this life if we wil beleeue his doctrine, and that it is no other thing then the publishing of this his doctrine: Yet because I would not haue any sent away unsatisfied herein, I will adde one or two testimonies vnto the former. In his Euangelie cap. 34. thus he speaketh of that matter: Behold and consider my beloued, how wonderfully god worketh in his holie ones: and how that now in this day, or light of the loue, the iudgement seate of Christ is reuealed and de-

clared vnto vs, out of heauen, to a righteous iudgement vpon earth: from the right hand of God: & how that on the same iudgement seate of Christ (that the Scripture might be fulfilled) there sitteth one nowe in truth in the habitation of Dauid: which iudgeth vprightly, thinketh vppon equitie, and requireth righteousnesse. Through him God will now in this day which he himselfe, hath appointed or ordained thereunto, iudge the compasse of the earth with righteousnes. In which this same day or last time (namely in the perfection of the woorkes of God and in his righteous iudgement) the God of heauen hath now declared himselfe, and his Christ, togeather with al his Saints vnto vs his elect: also made a dwelling with vs: and brought euen so vnto vs out of his holy beeing, the most holy of his true tabernacle, with the fulnesse of his garishing and spirituall heauenly riches, to an euerlasting fast standing Ierusalem, and house for Gods dwelling, according to the Scripture, the which is the very true vndisturbable kingdome, ful of all godly power, ioy, and of al heauenly beautifulnesse, wherein the laude of the Lorde with fulnes of eternal life and louely sweetnesse is song from euerlasting to euerlasting, and wherein al mindes of pure hartes, doe dwell, liue, and walke with freedom and christian triumphe, in al loue. He professeth heere that the iudgement seat of Christ, is now reuealed in this day of loue, & that God will now in this same day, through him whom hee hath appointed (that is himselfe, for this same place and authoritie out of the 17. of the Actes, hee hath challenged to him selfe in his title as you hearde before) to iudge the compasse of the earth with righteousnesse, and that the God of heauen hath nowe declared himselfe and his Christ to his elect, with the fulnes of his garnishing and spiritual heauenly riches, to an euerlasting house for God his dwelling, the which (as he saith) is the true vndisturbable kingdome full of all godly power, ioy,

Here in this life is the fulnesse of eternall life.

and

and heauenly beautifulnesse, wherin is the fulnesse of eternal life. And in the 35. chapter of his Euangelie, he confirmeth the same in these words. Behold in this present day is this scripture fulfilled: & according to the testimony of the scripture, the raising vp and the resurrection of the Lordes dead, commeth also to passe presently in this same day, through the appearing of the cõming of Christ in his maiestie. Which resurrectiõ of the dead, seeing that the same is come vnto vs frõ gods grace, we do likewise in this presẽt day, to an Euangelie or ioyful message of the kingdõe of god & christ, publish in al the world, vnder the obediẽce of the loue, In which resurrectiõ of the dead, God sheweth vnto vs, that the time is now fulfilled, that his dead, or the dead which are fallẽ a sleepe in the lord, rise vp in this day of his iudgement and appeare vnto vs in godly glory, which shal also frõ henceforth, liue in vs euerlastingly with Christ, & raigne vpon the earth. Wherin the scripture becõmeth fulfilled in this presẽt day, like as there standeth writtẽ therof. He affirmeth here in plaine wordes, that ỹ dead which are fallen a slepe in the Lord, rise vp in this day of his iudgemẽt & appeare vnto H.N. & the illuminate elders of his familie, in godly glory. He affirmeth likewise, ỹ they shal frõ hẽceforth liue in him, & his felow elders euerlastingly, whẽ the ẅ, what can be more erroneous? For by this doctrine, the resurrectiõ, should be onely of thẽ that sleepe in the Lord, that is, of the good, of which number he taketh thẽ to be alone, who now receiue his doctrine: & euerlasting life which they rise vp to enioy, should be onely to liue after that course of life, which he & his illuminat felow elders do keepe. For he saith that they are to liue in him, and in his fellow elders euerlastingly, & to raigne vppon the earth. If their eies bee not altogether closed vp, who fauour the doctrine of H.N. they may well discerne, that this resurrection is not that resurrection whiche the Scripture mencioneth, neither is

The dead shal rise and liue in H.N. and in the illuminate elders euerlastingly and raigne vpon the earth.

this chaunge of them that imbrace his doctrine that which the Apostle reporteth. 1. Corinth, 15. 52. Which (as he testifieth there) is to be performed in a moment, in the twinckling of an eye, at the last Trumpe. Nowe I am wel assured experience wil tel thē, beside the doctrine of H. N. which confirmeth the same, that they are not by and by in a moment, after they haue heard the blaste of H. N. his doctrine, partakers of the resurrection, that is, made elders and illuminate men. In the 37. Chapter of of his Euangelie, likewise this same matter is testified of him more cleerely, yf possible that may be: Yea happy is he, which now respecteth wel the true light, and assembleth him in this day, vnto the mercy seate of the Maiestie of God and Christ to his saluation, for after this day, there shall no day of grace come vppon the earth, because all the workes of God, and his Prophecies bee come fulfilled according to the scripture in the same. And for that the righteous iudgement of God, to an euerlasting death and damnation of all vngodly, and to an eternall life and saluation of all the holy ones, and elect of God, becommeth also executed therein. This opinion of his, is confuted before at large in my answere to that title, which hee challengeth vnto him selfe, This onely testimony I wyll adde to the former, for the ouerthrowe of this opinion, If to doe good and liue well, be the resurrection of life, howe is that true, which S. Iohn testifieth, that they which haue doone good, shall come forth of the Graues, vnto the resurrection of life? With what trueth or in what sence can it be said of a man, that he commeth forth to that, which already he hath in him selfe and is possessed of? Nay if this bee the resurrection to arise vp to the imbracing of H. N. his doctrine, with what trueth can it be saide, that they which alreadie haue doone good, shal come forth vnto the resurrectiō of life: whē he is of opinion that we are voide of al goodnes & grace, vntil we become

Iohn. 5. 29.

seasoned with this seruice of the loue? And howe can they which haue doone good come out of the graue, when by his doctrine they haue come out of theyr graues, before they haue done good? For death & burial vnto sinne, are in order before the resurrection, vnto righteousnes and newnesse of life. What comfort can our faith finde in this article of our beliefe, yf H.N. his doctrine be true? If all were performed which hee promiseth, yet can wee come by no other comfort from him then this, that yf wee shall imbrace his doctrine, then shall wee lyue as hee doeth heere vppon earth. This is all the benefite that our faith obteyneth by the resurrection of H.N. his Christ from the dead.

H.N.

The eight Article.

Wee beleeue in the holy (*a*) Ghost: and that the same, in the oldnesse of the (*b*) tyme, when the dayes of the patience of Christ, in the obedience of the holy and gratious woorde: and his seruice of loue, are fulfilled, becommeth (*c*) powred foorth from the right hand of God, through Iesus Christ, namely ouer them all that haue (*d*) followed Christ in his death of the crosse obediently, and haue kept his doctrine, with the word of his patience (*e*) euen vnto the ende, that is which are passed through, or haue accomplished the Passeouer with Christ till vnto the seconde (*f*) birth from the dead. Or vnto the new life of the true being of Christ.

a. Iohn. 14. c. 16
1. Iohn. 5. a
b. Ioel. 2. c.
c. Acts. 2. c. 10. c
d. Mat. 19. c.
e. Luk. 22. c. 24.
f. Mat. 19.
Rom. 6.

Answeare.

Wee doe heare nothing from H. N. to mooue vs too thinke, that the holy Ghost is God, which thing woulde

not haue beene omitted, if hee had been founde therein, seeing he openeth vnto his familie the principles of religiõ, whereof this is one of the chiefe, and setteth downe beside the woordes of our Creede, his owne exposition & explication of the same: seyng also that of all the churches which professe Christianitie throughout the whole worlde, there is no one, that hath vnto this day imbraced his doctrine, or ioyned with him in religion, and those which throughly know hym, professe warre with him: considering likewise, that the scripture hath not left vs without sufficient light, to proove the holy Ghost not onely to be God in substaunce one with the father and the sonne, but also distinct in person. I say in these, and suche like respectes, his silence in so principal a thing, bewrayeth him selfe not to be founde in the same. But to omit coniectures how euident soeuer they bee, and to come to the matter iustified and warraunted by expresse writinge: howe is it that H. N. professeth that his holy Ghost becommeth poured foorth (as he speaketh) in the oldnesse of the time, when men haue followed Christe in the death of his crosse, vnto the newe life or seconde birth? Can men make any beginning in Christianitie, before the spirit of God bee geeuen vnto them? May can they truely cõceiue of that way, before they be lightened with the spirite of God? Doeth not the Apostle plainly affirme, That no man knoweth the things of God, but the spirite of God, And therefore in the next verse confesseth, That they had receiued the spirite of GOD, whereby they myght knowe the thinges that were geuen them of GOD? Haue the seruantes of GOD, his spirite powred vppon them, when they haue beene dead vnto sinne? is it not by the power of the spirite of GOD, that they die vnto sinne, aswell as they that lyue vnto righteousnesse? Doeth not the Apostle attribute the mortifying of the deedes of the body to the

1. Cor. 2. 11.

spirite

ſpirite in theſe woordes? If yee mortifie the deedes of the body, by the ſpirite, yee ſhall liue. Howe then dare H.N. vtter ſuche dangerous dreames as theſe bee of the holy Ghoſte, that bee ſhoulde not bee geuen vnto the ſeruauntes of GOD, before they haue altogeather left ſinne, and become vtterly dead vnto the ſame? For hee is of opinion, that the holy ghoſt is not graunted vnto his familie, before that time that Chriſte in the ſpirite (as was ſpoken before) appeare vnto them, and they become partakers and poſſeſſed of that eſtate of perfection, which hee dreameth of. And therefore (as was declared before) he calleth the viſible comming of the holy Ghoſt vpon the Apoſtles, whereof mention is made in the ſecond of the Actes: [the appearing of Chriſte in the ſpirite]. For that eſtate which his familie are partakers of before this perfection, was called before [the eſtate of the man in his youngnes] and here it is called, [the dayes of the pacience of Chriſt in the obedience of the holy and gracious woorde, and his ſeruice of loue, and the keeping of the doctrine of his patience.] Now (ſaith H.N.) when thoſe dayes of the pacience of Chriſt are fulfilled, and when they haue kept the woorde of his pacience, vnto the ende, then becometh the holy Ghoſt powred foorth vpon ſuche, from the right hande of GOD. By this doctrine (in my iudgement) H. N dealeth hardly with the man in his youngneſſe. For yf it ſhoulde pleaſe the Lorde, to call any of his familie, before they were come to this perfection which hee ſpeaketh of, they ſhoulde dye as reprobates, out of the fauour of GOD, the heires of euerlaſting deſtruction. (For as ſaint Paule teſtifieth,) If any man haue not the ſpirite of Chriſt, the ſame is not his: and by this doctrine of H. N. they are not partakers thereof, before thoſe dayes of the pacience of Chriſte bee fully expired, and this

Rom. 8. 13.

Thoſe of the family which dye before they be elders and come to perfection, be damned for euer by the doctrine of H. N.

Rom. 8. 9.

estate of perfection entred: which hee calleth [the second birth from the dead,] or [the new life of the true beeyng of Christe.]

H. N.

Which vpright beleuers, that folowe after Christ in death & life, become (*g*) baptized or washed through Christ, in the pure and liuing (*h*) waters of the holy ghost: & those same shal also (*i*) become powred foorth ouer thē, with ful cleareneſſe of God abūdantly, for euen so, through shedding foorth of the holy Ghoſte, ouer the vpright beleeuers in Christ, vnder the obedience of the loue of the holy Ghoſt, doeth Christ make manifest (*k*) his holy church, the (*l*) cōmunialtie of his holy ones, and establisheth on the same the promises (*m*) of God his heauenly father, and euen so plainely sheweth who are the right Christians, & in what maner of wise that they become baptized, vnder the obedience of the beliefe of Iesu Christ, in the name of the holy (*n*) Ghoſt. And that is the vpright christian baptisme, in the (*o*) name of the holy Ghoſt, and it is the true seconde (*p*) byrth, out of the holy Ghoſt, the true loue of GOD and Christ.

g. Actes. 1. a.
h. Iohn. 3. a. 7.
i. Actes. 2. c.
k. Apo. 21. a.
l. Actes. 2. a.
Ephe. 1 c. 2. c.
m. Gen. 12, a. 22
n. Actes, 10. e
Ephe. 1. b. 4. d.
o. Mat. 28. b.
Actes. 1. a. 2. a. 10. e.
p. Iohn. 3. a

Answeare.

These vpright beleeuers haue the waters of the holy Ghoſt, as H. N. affirmeth, powred foorth ouer them in full cleerenes of God abundantly: and thus doth Christ make manifest his holy Churche vnder the obedience of the loue through the shedding foorth of the holy Ghoſt, who is nothing els, but [the loue of God & Christ] with H. N. as appeareth in the laſte lyne of the laſt *Section*, and this

this he calleth the baptiſme in the name of the holy Ghoſt. This doctrine hath bene confuted before: there is nothing therefore remayning now, but to geue you a ſight of thoſe abſurde thinges which follow vppon it. Firſt of all by this doctrine, H.N. his Chriſt in the ſpirite, and his holie Ghoſt, be all one. Secondly the holie Ghoſt is not geuen, but to them that are of this familie, and ſubſcribe to the doctrine and religion of H.N. Thirdly, ſinne is ſubdued, before the holie Ghoſt bee graunted and geuen vnto them. Fourthly, Baptiſme is no outwarde ſeale and aſſurance of that good will the Lord beareth vnto vs, but an inwarde perfect obedience, that wee yeelde vnto him. And laſt of al, the holie Ghoſt, is not that wh begetteth in vs the loue of God & Chriſt, as it is written: but it is the verie loue it ſelf of God and Chriſt, and nothing elſe. Theſe errours be ſo euident, that if nothing had bene ſaide ſeuerally vnto them before, being once brought out vnto the barre, and arrayned, a man woulde thinke they would at the firſt haue yeelded, confeſſed, and neuer for ſhame by pleading not guiltie, haue made any further trouble vnto the countrie for their tryall.

Sinne is ſubdued in vs before we haue the holy Ghoſt.

Rom. 7

H.N.

Wee confeſſe, that they all, which become not grounded in this ſame vpright faith of Ieſu Chriſt, nor become euen ſo baptized, as is before mencioned in the firſt article, in the name of the Father, vnder the obedience of the loue of the father, and his lawe, (and as is before mencioned in the fourth article) in the name of the Sonne, vnder the obedience of the loue of the ſonne, and his beliefe, and as is before mencioned in this 8. article,) in the name of the holie Ghoſt, vnder the obedience of the loue of the holy Ghoſte,

and his renuing of the life & minde: are no true Christians: and that they also all, that boast themselues to be Christians, without this same vpright faith, and baptisme, are doubteles false (q) christians. *Section* 33. Therefore shall nowe in this same day of the loue, the worde that the Lord Iesus hath spoken cõcerning the true beliefe and baptisme, be a iudge, also become fulfilled & founde verie true, and make knowen the beleeuers from the vnbeleeuers. *Section.* 34. For verilie who so beleeueth and becõmeth (r) baptized, after this maner (like as we here confesse or acknowledge, according to the word of Iesu Christ, the vpright faith and baptism) he shall become saued: but who so beleeueth not, hee shall according to the worde of Iesu Christ become (s) cõdemned 35. For that cause let no mã boast him to be a christiã, that hath not in the vpright faith receiued the true tokens of the Christianitie, that is (t) that beareth or carieth not the name of the Father, and of the Sonne and of the holie Ghost, essentially and liuingly in him (other wise he shall assuredly in this same day of the loue of the righteous (v) iudgement, before al the holie ones of God, which are comprehẽded in the communialtie of the loue bee founde false and lying. For the woorde that the Lorde Iesus Christ hath spoken (x) shal iudge him in this same newest day.

q. Mat. 24.a, Luke 21.a,

r. Mar.16.b. Actes.1.a,

ar.16.b.

s. Mar.28.e.

Mark.16.6. Actes.1.b.2.a.

v. Mat.25.d. Rom.14.b.

x. Iohn 12.d.

Answeare.

H.N. proceedeth nowe to the sentence of euerlasting condemnation, which hee thundreth out agaynst all howe many soeuer, who shall not nowe in this present day of the loue, beleeue this doctrine which he hath here published and professed. What sentence hee himselfe lieth vnder, I leaue it vnto the Lorde, but if there

be

be any place left vnto prayer for him, I pray God hee may be so truely touched with repentaunce, as that curse may be turned from him, which wayteth for so many, as by damnable doctrine, shall leade blinde and simple soules out of the way. In the meane time we stande assured from the mouth of the lorde, that the curse which is causeles shall not come. The true Churche of Christ acknowledgeth the holy Ghost to be God equall with the Father, and the Sonne: because the Scripture geueth libertie and freedome vnto him, in distributing of graces and gifts vnto the children of GOD. According as we reade in the former Epistle to the Corinthes: Al these thinges worketh one, and the self same spirite, distributing to euerie man seuerallie as he will: & because in like maner it ioyneth him with the father and the sonne, makinge but one God of those three persons, as it is written in the first Epistle of Saint John, There are three which beare recorde in heauen, the Father, the worde, and the holy Ghost, and these three are one. Wee doe assuredly beleeue, that the holie Ghost will bee our comforter vnto the ende, as well in woorking the woorkes of sanctification in vs, as in making strong and sealing vp vnto our spirite the assurance of saluation and euerlasting life: bringing all that to passe in our weakenesse, which the Lorde hath promised in his woorde. For the which ende he is sent from the Father and the Sonne into the world. Which effectes, are many in number, and meruellous for the great woorkemanshippe thereof in such frailtie, as wee are forced to feele and confesse to be within our selues. For what a wonderful woorke is this in flesh and bloud, to haue a wise and vnderstanding heart in the will and word of his God? The Apostle setteth this sight of God his goodnesse towardes vs which is offered in the Gospel, farre aboue the reach either of sense or reason, attributing it onely to ỹ holy Ghost:

Prou. 26. 2.

I. Cor. 12. 11.

1. Iohn. 5. 7.

The

1. Cor. 2. 9. The things which eye hath not seen, neither eare heard, neither came into mans heart, hath God prepared for them that loue him, but God hath reuealed them vnto vs by his spirit, for what mā knoweth the thinges of a man saue the spirit of a mā, euen so the things of God knoweth no mā but the spirit of god. What a rare worke is this in like manner, to geue vnto men who are prone to themselues of manifolde offences, and great wretchednes, the confidence and boldenesse to call God Father, making a full reckoning of his fauour, and good will towards them? which thing is notwithstanding wrought in the seruants of God, by the spirit of God as the Apostle witnesseth: Gal. 4. because ye are sonnes, God hath sent forth the spirite of his sonne into your hartes, which crieth Abba, Father. Of what difficultie likewise is that worke, [to quicken this not dull, but dead disposition within vs,] in the wayes of the Lorde his lawes, and in the workes of his commaundementes? yet doeth the spirite of God performe it in vs, as wee reade in the Epistle to the Romanes: If Rom. 8. 11. the spirite of him that raised vppe Iesus from the dead dwell in you, he that raysed vp Christe from the dead, shall also quicken your mortall bodies, by his spirite that dwelleth in you. Moreouer that passeth the power of man, in our afflictions to be guided vnto God, and to haue beside the matter, the acceptable maner also of mourning and groning ministred vnto vs, which proceedeth from the spirite of God, as it is written to the Romanes: Rom. 8. 26. Likewise the spirite also helpeth our infirmities, for we know not what to pray as we ought, but the spirite it selfe maketh request for vs, with sighes which cannot be expressed, but he that searcheth the heartes, knoweth what is the meaning of the spirite, for he maketh request for the faultes, according to the will of God. And howe wonderfull is the Lorde by this worke of his spirite in vs, who are yet kept from our Countrey & kingdome,

dome, and oftentimes so euill intreated and so litle regarded, that not onelie men, but the Lorde himselfe, seemeth to reckon of vs as vnwoorthie of any welfare here vppon earth to haue notwithstanding within vs, a good earnest of our inheritance in heauē, euē the spirit of God, who hath also to name [Comforter] for these and like effectes of consolatiō? after that ye beleued ye were sealed with the holy spirite of promise, which is the earnest of our inheritaunce, for the redēption of that libertie purchased, to the praise of his glory. As for H.N. his holie Ghost, there are no suche thinges to bee had from him, for concerning the earnest and assurance to be made for our inheritaunce, what vse can there be thereof, when once wee are entred vpon the same: nowe by H.N. his doctrine, euerlasting life, is in this life and in this estate of perfection which he professeth, & therfore when possession is taken, there is no longer place for anie pledge or earnest of assurance, and therefore H.N. his holie Ghost, cannot bee he which the Scripture setteth foorth, and maketh knowen by the propertie of a pleadge or earnest? Beside this, when H.N. his holie Ghost is once come, they are past praier for sinne, they haue not to pray against it beyng no sinners: and goodnesse they want not, beyng perfect, and therefore he is not that holie Ghost which the Scripture speaketh off, that helpeth their infirmities, who know not what to pray as they ought, making request with sighes and grones that cannot be expressed. Ephe. 2. 14.

H.N.

The nienth Article.

Wee beleeue one holy Churche a communialtie (*a*) of holie ones: which is the conioyned bodie (*b*) of Christ or incorporated through the loue, to Christ: and

a. Iohn. 17, 2. Rom. 12. 2. 15. b. 1. Cor. 12. 2. Ephe. 4. b.

b. Ephe. 10. 5. a. and that the shedding forth (c) of the holy Ghost com-
c. Actes 2. a. meth to passe: vnder the obedience of the loue vp-
pon the same. For through the holie Ghost (where-
with shee is: in all loue annoynted, blessed, and ele-
d. Apo. 21. a. cted, to a sanctified (d) bride of Christ:) shee becom-
meth named one holy communialty of holieones,
which is the holie conioyned body of the bodie of Ie-
su Christ

Section. 37 We confes that this same one holy (e) co-
e. Actes 2. a. munialtie which becommeth euen so as is aboue said
incorporated through the loue: into the bodie of Ie-
f. Iohn. 17. c. su Christ, as one (f) bodie with him, and baptized in
his sauing health: is the true Christianitie, and the vp-
g. Apo. 22. a. 22. right holie (g) churche of Iesu Christ. Wherevnto all
people shoulde of right assemble them vnder the obe-
dience of the loue, to their blessing and saluation accor-
b. Iohn. 14. b. ding to the promises: For she is Gods maiesty, (h)
Apo. 21. a. or the true house of the loue, for his dwelling, wherein
God will haue mercie on all people.

Section 38. Who so nowe therefore assembleth him not vnder
the obdiēce of the loue: vnto the same holy Church of
Iesu Christ, neither yet submitteth him humbly, vnder
the same maiestie of GOD, but contemneth the righ-
teousnesse of GOD: and the spiritual giftes & riches
of Christ & so turneth (i) away him self from the com-
i. Tim. 4. a. munialtie of the loue, the chosen holy ones of God, he
2. Tim. 3. a. sheweth that hee is false of hearte, and standeth min-
2 Pet. 3. a. ded agaynst GOD and his holie Church, and brin-
k. Iud. 1. b. geth euen so the iudgement (k) of his condemnation
ouer himselfe.

Answeare.

and

Answeare.

H.N. professeth here, that this sect is the true, and onely Church of Christ, incorporated through loue to Christ, whereunto all people shoulde of right assemble themselues, to their blessing and saluation, because she is Gods Maiestie, for these be his owne wordes. Hee professeth likewise, that whosoeuer turneth himselfe away, from this communialtie of the loue, hee bringeth euen so the iudgement of his condemnation ouer himselfe. In many places of this booke he flatly condemneth all people, that are not of this secte, hee affirmeth their estate to bee a false beyng, the Diuell, the Antichrist, the wicked spirit the kingdome of Hell, & the maiestie of the Diuell himselfe: they are his verie woordes in the fifteenth Chapter of his first exhortation. I will not stand long vpon this point, but content my selfe onely with two testimonies, and those taken out of this, and the next chapter, whereby euery man may easily perceiue, what his iudgement is, both of the Preachers and people, whersoeuer, or howe many soeuer that are not of his familie. Thus he speaketh in the fifteenth Chapter of his first Exhortation, and tenth *Section:* The vnilluminated vnsent teachers, busie, and apply them very earnestly about the profounde knowledge of the Scriptures, or high vnderstandinges, according to the pleasing, either contentation of men, or about a paynted holines, or false righteousnes, according to the flesh, or outwarde appearance, that hath before the fleshly minded, a shewe of righteousnes, but inwardly their nature or minde, is full of iniquitie and full of all false witnessinges, against God his gratious woorde, and his Ministers, and

I. Exhor. 15. 17.

and they are not elſe what, but a neſt of Diuelles, and of all wicked Spirites. Therefore ſurely, the riches of the knowledge, in all falſe heartes, of the Scripture-learned, and in all preſumptuous or arrogant ſelfe wiſe is the falſe ſpirite of Antichriſt, which through his ſhew of outwarde holines, and great knowledge in the Scripture, worketh a ſecrete iniquitie, and eſteemeth himſelfe as more worthie, then the loue and her ſeruice, and aboue the wiſedome of God, or the vpright life, to be the ſpirit of the ful wiſedom it ſelf. And in the ſixteenth Chapter, which is the next following, and ſeuenteenth *Section* he confirmeth his iudgement in theſe wooꝛdes. Therefore it is aſſuredly al falſe, & lies, ſeducing and deceitful, what the vngodly or vnilluminated men, out of the imaginatiõ or riches of their own knowledg, & out of the learnednes, of the Scriptures bring foorth, inſtitute, preache, and teache. They preache in deed the letter & imaginatiõ of their knowledge, but not the word of the liuing God. Seing then they haue not fulfilled obediently, the firſt entrance, into the doctrine of the gratious word, & yet neuertheleſſe, with free hearts preſumptuoſly boaſt them to haue, and to vſe all what is brought, & geuẽ out of grace, to the holieones of God, in the communialtie of the loue, & lie or erre therein: ſo is doubtleſſe all their doing, & word that they vſe, out of the free mindednes of their heat, a falſe freedom, out the falſe light, the imagination of the knowledge, & all their congregation, let thẽ eſteeme thẽſelues ſo holy as they will: a falſe Chriſtianity, and Deuilles Synagogue or ſchoole. For there is none other cõmunialtie of holie ones or true Chriſtianitie but the communialty of holy ones in the loue of Ieſu Chriſt, & al ſuch as adioyne thẽ thervnto, and grow vp vnder the obedience of the loue, in the ſame loue, to elders of the holy & godly vnderſtanding. Hiꝭ wooꝛdes can no waye be arreſted ſo, but that

There is no true Chriſtianitie but among them that growe vp in the family of loue vnto illuminate elders.

any

ny man, who ſhall read them may ſee and plainly perceiue, that he thinketh of al that are not of his familie, imbracing his doctrine, & adioyning themſelues to that number as of a falſe chriſtianitie, a diuels ſinagogue or ſchole: they be his owne wordes euen now cited as you haue heard. It is very expedient therefore to examine what trueth there is, in this his aſſertion. The true Church of Chriſt, reſteth vpon Chriſt and his obedience: H. N. his familie, reſteth vpon the law, and their obedience yeelded vnto the ſame: for that is their Chriſt, and all the meanes of ſaluation that they doe acknowledge, as doeth plainely appeare by that which hath beene ſpoken afore of their Chriſt. Wee may therefore ſay vnto them with the Apoſtle: ye are abolished from Chriſt, who ſoeuer are iuſtified by the law, ye are fallen from grace. The Church of Chriſt is Abraham his ſeede, and therfore as he was, ſo they be heires by promiſe: H. N. his familie, commeth to all their happineſſe by their own paines & proper purchaſe, & therfore fallen frō grace, and lye vnder the curſe of God: For ſo many as are of the workes of the law, are vnder the curſe, ſaith the Apoſtle. Galla. 3. 10. In the true Church of Chriſt, the iuſt man, who becauſe he is iuſt, cannot be voyde of the fruites of righteouſneſſe and true holineſſe: yet leaneth he not to that his labour, as now beeing altogither free from imperfection: but liueth by his faith, and reſteth in the mercy of his God, according as it is written by the Apoſtle: The iuſte ſhall liue by faith. Galla. 3. 11. But in this Familie, there iuſt men leaue and let goe, all faith and credite in the goodneſſe of any other, and will liue by their owne labour.

Galla. 5. 4.

Galla. 3. 29.

This ſanctification and holineſſe of the Church of Chriſte, albeit it be ſounde and ſincere, yet is it neuer perfect and abſolute in this life, without ſinne and imperfection at all. For we doe reade in the Goſpell after Saint Iohn, that braunches, euen all of thoſe without exception, which bring forth fruite, be in no other eſtate, but that they

Iohn. 15. 2.

haue in them notwithstanding matter of necessitie to be purged, that so they may bring foorth more fruite: Euery braunch that beareth fruite, he purgeth it, that it may bring foorth more fruite: and therefore doe we say in the next Article, that we doe beleeue the forgiuenesse of sinnes: but the sanctification and holynesse of H.N. his Church and Familie (as they say) is perfect euen in this life. The members of the true Church, bee braunches of that true Vine Christ, and haue from thence their sappe, & strength to beare: but the fellowes of this Familie haue all their sappe in themselues: for they doe not acknowledge originall sinne, nor yet the doctrin of our free election in Christ, and therefore must of necessitie with Pelagius, plant grace generally in our nature, and so consequently confesse that we haue our sap in our selues.

H.N.

The tenth Article.

Wee beleeue the forgiuenesse of (*l*) sinnes, namely in the same communialty of holy ones, which standeth grounded in thssame vpright and godly beliefe of Iesu Christ, and becommeth baptized in that same holie beeing of GOD aboue rehearsed, and where the (*m*) loue hath obtained the victory. Wee confesse also, that no man shall obtaine grace, or forgiuenesse of sinnes at Gods hand, without thissame holie communialtie of Christ. For thissame is the holy Christianitie: the familie of Loue: wherein GOD himselfe (*n*) dwelleth, liueth, and walketh: and the true communialtie of Israell, which reigneth with God and Christ, ouer all her enemyes.

l, Matth. 9. a. 16. 18. Iohn. 20. c. Actes. 13. c.

m, Col. 3. b.

n, 2. Cor. 6. b. Apo. 21. a.

Answere

Anſweare.

Hee that calleth to minde that doctrine which H.N. which hath ſet foorth before, in his expoſition vpon the 4. Article, ſhall plainely perceiue, that remiſſion and forgiue neſſe of ſinnes, is nothing elſe, but to bee ſet free from ſinning any more againſt God: and that not to be attained vnto any otherwiſe, then by following his Chriſt, in the death of the croſſe, vnder the obedience of the loue. Which opinion is confirmed in his Euangelie Chapter 30. *Section 6.* The clenſing, which is called Purgatory, ſignifieth vnto vs, the making pure of the beleeuers of Chriſt, which they in diſtreſſe, affliction, ſorrowe and anguiſh for the ſinnes cauſe, doe paſſe thorowe, wherein they, as in a fire of humiliation, are purged, or iuſtified from all their ſinnes, through the beliefe, for to enter euen ſo with pure heartes, into the kingdome of the GOD of heauēs. In which fire of clenſing, or Purgatory, the vpright beleeuers of Chriſt, ſhew foorth patience in prayer vnto God, and euen ſo in the beliefe, and in manner of ſuffering, they followe after Chriſt in his death of the croſſe, to the purging of their ſinnes. And the 28 Chapter of that ſame booke, and firſt *Section*, this his opinion is likewiſe eſtabliſhed. Theſe be his woordes. Whilſt nowe the children of men cleaued vnto the vpright faith of Abraham, which was of one beeing with the true light of life, or grounded themſelues therein, and euen ſo obediently ſuſpected the ſeruice of the beliefe, adminiſtred out of the true light, which is Chriſt himſelfe in his requiring, exerciſed them therein, and onely gaue eare and had regarde vnto the miniſters of the holie word, which had kept the Paſſeouer with Chriſt, out of the fleſh, into the ſpirit, & out of death into life, & were euen ſo implanted into Chriſt, & coedified with God:

Euan. 30. 6.

and also beeing obedient vnto the worde, in his requiring, bide stedfast therein, vntill that they had also kept the passouer with Christ, and obtayned the renewing of their spirit and mind, in Iesu Christ, the which is the vpright supper, or Pascha, wherein men rightly eate the body of Christ, drinke his bloode, are partakers of his suffering, and baptized in his death, vnto his burying: and euen so remember the suffering of Christ, and witnesse or publish his death, till vnto his comming, that is, vntill the true light arise in the heart, so were they made safe, iustified from their sinnes, renewed in the spirit of their minde, and sanctified in Christ, to fellow members of his body, & to coheires in the riches of God his father, in the euerlasting life. This doctrine which maketh man his owne Sauiour and redeemer, is plentifully confuted in the fourth Article, whereunto I refer the reader. A man would not imagine that they could attempt so much mischieuous matter against vs, and our saluation: euen then, when they giue vs no worse woordes, then the holie Ghost doth vse. For heere are heard no other woordes, then woordes of pardon, and forgiuenesse, and yet there is no other matter in hand, the matter of purchasing and paying for our saluation. But no marueile if H.N. (who before was sufficiently proued to bee Iudas) doe nowe kisse, when he meaneth to kill, and in woords putteth vs in hope of a pardon: when in deede is drift is, to haue vs pay the vtmost farthing. In the tenth Chapter to the Hebrues, it is plainely proued, that euen those his deare and best beloued Children, in whose heartes and mindes, himselfe hath written his owne lawes: haue in them notwithstanding matter to be pardoned and forgiuen. After those dayes (saieth the Lorde) I will put my lawes in their heart, and in their mynde I will write them, and their sinnes and iniquities I will remember no more.

Heb. 10. 16. 17

Iere. 32.

The place is alleadged out of the Prophete Ieremye,

I will

I wil make an euerlaſting couenant with them, that I will neuer turne away from them to doe them good: but I will put my feare in their hearts, that they ſhall not departe from me. Theſe people to whome the Lorde hath made this large and liberall promiſe, that they ſhall enioy ſuch a portion of his feare, as ſhalbe able to kepe thē from departing from him: theſe (I ſay) that haue and enioy ſuch a meaſure of mercy from the Lorde: haue all this notwithſtanding in that their eſtate ſinnes to be pardoned, and that with one offering for all, neuer after to be remued: With one offering hath he cōſecrated for euer (ſaith the holie Ghoſt) them, that be ſanctified. And againe, Where remiſſion of theſe things is, there is nowe no more offering for ſinne. If one offering conſecrate for euer them that be ſanctified: then are there not ſo many offeringes to conſecrate wall, as there be perſons ſanctified: which is the doctrine of H. N. If one offering conſecrate for euer, them that be ſanctified: then H. N. and his Familie, are not ſanctified, becauſe they refuſe that one offering, which the Lord hath appointed, thereby to conſecrate for euer them that are ſanctified: and haue erected in ſteade therof, a continuall offering, and oblation for ſinne, wherin euery man muſt play the Prieſte for himſelfe. And therefore, albeit he affirmein words, that there is remiſſion, and forgiueneſſe of ſinne in his Familie: yet in trueth it is otherwiſe: for where there is remiſſion of ſinne, there is no more offering for ſinne: Nowe in H. N. his Familie, there is more offering for ſinne, and therfore there is among them no remiſſion of ſinne. The Prophete Dauid affirmeth, that becauſe the Lorde had pardoned him his ſinne, therefore euery man that is godly ſhoulde bee emboldened likewiſe in their ſinnes to flie vnto him: whereupon it followeth that euery man that is godly, is ſubiect to ſinne. And if this offence of Dauid, which had pardon from the Lorde had not beene ommitted after his calling, and

Verſe. 14.

Heb. 10. 18.

Pſal 32. 6.

vnto the woꝛde of God: then could it not haue beene an argument of hope foꝛ the godly, because it was committed befoꝛe he began to liue in the feare of God: and therfoꝛe their estate & condition should be so diuerse, that one coulde not yeelde the helpe of hope vnto an other. Now if euery godly man should haue hope by it: then is there no man so illuminate, but he remaineth subiect to sinne, and therefoꝛe must liue by faith, and with the true Church of God, beleeue the foꝛgiuenesse of sinnes. Nowe foꝛgiuenesse of sinne (if H.N. his doctrine may be beleeued) is not to bee had oꝛ hoped foꝛ, without this his familie of loue: so that euery man, not beeing of that his number, is shut out of the Church, and kingdome of Christ, and liueth without all hope of mercy, and foꝛgiuenesse from the Loꝛde. Foꝛ these be his woꝛdes, in explaning this Article: No man shall obteine grace, nor forgiuenesse of sinnes, at God his hands, without thissame holy communialtie of Christ: for thissame is the holy christianity, the Familie of loue, wherein God himselfe dwelleth, liueth & walketh &c.

He that is not of this familie of Loue, shall neuer obtaine forgiuenesse of his sins at God his hand.

H. N.

The xi. Article.

Wee beleeue the (*o*) resurrection of the flesh: wee confesse that the dead which are deceased oꝛ fallen a sleepe in Christ, rise vp (*p*) with their bodyes, and appeare with Christ, in his glory: where through the whole house of Israell becommeth (*q*) erected oꝛ restored in the last day according to the promises.

o. Esa. 26. e. Ezec. 36. 37. b. *p.* Iohn 5. d. 1. Cor. 15. e. d. 2. Cor. 5. a. 1. Thes. 4. b. *q* Iere. 30. b. 31. d. Ezech. 37. c.

Answeare.

That the resurrection of the body, is wholy and altogether a spirituall matter, accoꝛding to the doctrine of H.N: it plainely appeareth in all his bookes. I in deede he vseth this

this worde body, in this place, but as his accustomed kind of dealing hath beene heeretofore, that the simple may the sooner be deceiued thereby, in not suspecting any straunge matter to be there, where they heare no other beside the knowen & accustomed wordes. He calleth it [the resurrection of the bodybe] cause it is accõplished, while yet we are liuing in this body: for so many as nowe imbrace the doctrine of H.N. and are growen to perfection in the same: in his iudgement, those are risen from the deade, and that is with him, the resurrectiõ of the body in the last day: wherunto he draweth all the scriptures, which mention the day of iudgement, & the second comming of Christ: when as wel good, as bad, shall rise againe in the flesh, and be adiudged either to ioy or paine euerlastingly. That thus he thinketh of the resurrection, it is plaine and euidently to be seene, in his Euangelie Chapter. 35. 8. Beholde in this present day, is this Scripture fulfilled, and according to the testimonie of the scripture, the raysing vp, and resurrection of the Lordes dead, commeth also to passe presently, in thissame day, through the appearing of the comming of Christ in his maiestie, which resurrection of the dead, seeing that the same is come vnto vs, from Gods grace, we doe likewise in this present day to an Euangelie or ioyfull message of the kingdome of God, and christ, publish in al the world, vnder the obediẽce of the loue. In which resurrection of the dead, God sheweth vnto vs, that the time is now fulfilled, that his dead, or the dead that are fallen on sleepe, in the Lord, rise vp in this day of his iudgement, & appeare vnto vs in godly glory: which shall also frõ henceforth liue in vs euerlastingly with Christ, and raigne vpon the earth, wherein the scripture becommeth fulfilled, in this present day, like as there standeth written therof. And in the seconde chapter of the Euangelie *Section* 3. For that cause, awake now in the spirit, ye louers of the trueth, and throughly

measure or try out the ground of this same spirit, which to the making aliue of all the dead that are deceassed in the Lord, is proceeded from God: and meruaile not at any of thissame: but search or examine the scripture, whether that it make not mention of the same. Likewise in the 4. Chapter *Section 14.* For this cause our hope standeth now in this day, very little on many inhabitours of the worlde, for of them there shall fewe come, which shall stand minded, or adioyne them vnto the loue, and the requiring of her seruice, with all their heart: and yet many fewer, which shall perseuer therin vnto the ende. Therefore hope we with ioy, much more on the appearing of the dead, which dye in the Lorde, or are dead in him, to wit, that they in their resurrectiō from the death, shall liuingly come vnto, or meete with vs. For all the dead of the Lord, or members of Christ, shall now liue & arise with their bodyes, & we shall assemble vs with them, and they with vs, to one body in Iesus Christ, into one louely beeing of the loue, and be altogither concordable in the loue, and peace of Iesu Christ. He that shall reade the booke of H.N. with iudgement, shall soone see and perceiue, that the knowledge of his doctrine, and obedience thereunto, is with him all in all, it is the cōming of Christ, the sound of the last Trumpet, the resurrection from the deade, and euerlasting life: of many I will giue you one place for proofe heereof, it is in his Euangelie Chapter 38. *Section* 2. Wherefore awake now all, lift vp your heades: heare and see the wonderfull actes of God, and haue regarde vnto the sounde of the laste Trumpet, and consider the forefront of the true Tabernacle of God: wherein the beginning of the true God seruice, and of the vpright Christian life, becōmeth erected: the holie of the true tabernacle of God: wherin the true God seruice, and his requiring & the obedience of the belief, euen vnto the vpright chri-

stian

ſtian life is accompliſhed, & the vaile remoued from the moſt holy: the moſt holy of the true tabernacle of god: wherein the perfection of the true Chriſtian life, and al that which God hath ſpoken from the beginning, and promiſed thorow his Prophets, is ſet vp: the kingdome of the God of heauens, full of al pure beautie, and heauenly powers: wherein all mindes of pure hartes doe liue with chriſtian triumph, free without feare: the day of the righteous iudgement of God: in which the compaſſe of the earth becommeth iudged with righteouſneſſe: the iudgement ſeat of Chriſt: before which all things muſt needes be manifeſted: the perfect being of God and Chriſt: in his abundant clearneſſe, of the godly light: the true reſt of al the children of God: in their perfect louelineſſe, and vpright being: the myſterie of the heauenly trueth: wherein the right ſeruice of loue hath his miniſtration, & the declaring of the ſpirituall treaſures or riches of the heauenly goods, which are adminiſtred, and brought thorow the ſeruice of loue, to an euerlaſting perfection, vnto the vpright of heart, and wherin al vnperfect or childiſh things, Images, figures, and ſhadowes do ceaſſe, becommeth nowe in this preſent day (O ye louers of the truth) euangelized and declared vnto you all, and thereto alſo yee all, ſo well as we, were created for to liue therein, and are called and bidden vnto the ſame, out of the grace and mercie of God by me H.N. in whom God hath ſealed the dwelling of his glorie, and his holie name. Wee are taught out of the worde of God to beleeue and aſſuredly to looke for the reſurrection of this our fleſh, which by death is taken downe, and layde into the duſt. For by that league and couenant, wherein the Lord ſtandeth bound vnto vs, to become our God, he hath not onely taken our ſoule, but our fleſhe and bodie alſo into his fatherly protection: and that not for the time of this life alone, but in like maner for the

life to come. And therefore our Sauiour Christ Iesus, by these words of the couenant, proueth that the dead shal rise againe, yea that Abraham, who had bene alreadie partaker of rising from sinne in truth (the shadow whereof H.N. vrgeth, for the rising againe of the flesh) should haue yet an other resurrection: which is to rise vp in flesh and bone, to inherite euerlasting comfort, as well in bodie, as in soule. For as the godly doe glorifie GOD here vpon earth, both in bodie and soule: so shall they likewise be glorified of him in both, in the life to come. And this is an article of our beliefe, and especiall comfort left vnto Christians. But how can it be that H.N. should be priuie vnto these, & such like comfortes, who is vtterly ignorant of Christ the procurer of thē? The Apostle Paule, whose conuersation was in heauen, and therefore already possessed of the rising from sinne: looked notwithstanding for this resurrection of the bodie, when it should be chaunged, and made like vnto the
Phil. 3. 20. glorious bodie of Iesus Christ: as it is written in the Epistle to the Philippians. But our cōuersation is in heauen, from whence also wee looke for the sauiour, euen the Lord Iesus Christ, who shall chaunge our vile bodies, that it may be fashioned like vnto his glorious bodie, according to the working, whereby hee is able euen to subdue all things vnto himselfe. It is manifest then by this which hath bene spoken, that the resurrectiō of the bodie, cannot be drowned, as H.N. his doctrine doeth teach vs, in the rising from sinne and wickednesse. And beside, in this short abstract of the principal points of our faith, is it possible to perswade any man, that one and the same thing, should bee the matter and argument of sundrie articles? Now by the doctrine of H.N. this article is the same in effect, with those of Christ his rising the third day frō the dead, his ascending into heauē & his sitting at the right hand of God his father: yea, it is the same in meaning, with those of the holy ghost, the holy catholike Church,

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the cõmunion of Saints, the forgiuenes of ſinnes. For all theſe be nothing elſe, beſides that eſtate of life, which his doctrine doeth deſcribe, to bee the louely being, and that eſtate of perfection, which his illuminate elders bee poſſeſſed of. What cauſe haue all true hearted Chriſtians, to crie out agaynſt this doctrine, which ſhrinketh vp ſo manie and ſpeciall comfortes, ſo proper and peculiar vnto them?

H. N.

The xij. Article.

And we beleeue one (r) euerlaſting life, Amen. We confeſſe that the ſame euerlaſting life is a true (ſ) light of men, and that God hath made and choſen him the man hereto, that hee ſhoulde liue in the ſame (t) light euerlaſtingly, it is verie true.

r. Iohn. 6. c. 17.
ſ. Iohn. 1. a
1. Iohn. 1. a.
t. Gen. 1. c. 2. a. Sapi. 1. b.

Anſwere.

This euerlaſting life which H. N. ſpeaketh of, is no other thing, then that doctrine which he profeſſeth. And therfore he calleth it, a true light of men, according as we haue heard before in his title, that in reſpect of this doctrine, he chalengeth vnto himſelfe, to bee called the true light of the perfect being: alledging the ſame place that here is cited for proofe thereof. But leaſt ſome might ſay, that this place is not plaine inough, to warrant this to be their opinion, let vs heare himſelf open his owne meaning more at large. Theſe are his owne wordes in the 34. Chapter of his Euangelie, *Section.* 4. In this ſame day, or laſt time, (namely in the perfection of the workes of God, & in his righteous iudgement) the God of heauē hath now declared himſelf, & his chriſt, together with al his ſaints to vs his elect, alſo made a dwelling with vs, & brought euen ſo vnto vs, out of his holy being, the moſt holie

of

of his true tabernacle, with the fulnes of his garnishing, and spiritual heauenly riches, to an euerlasting fast standing Ierusalem, and house for Gods dwelling, according to the Scripture: the which is the verie true vndisturbable kingdome, full of all godly power, ioy, and of all heauenly beautifulnesse, wherin the laud of the lord, with fulnesse of eternall life, and louely sweetenesse, is sung from euerlasting to euerlasting, and wherein all mindes of pure heartes doe dwell liue, and walke with freedome, and Christian triumph in all loue. This day of loue is with him (as you heare) the last time, and therefore nowe doeth God make his dwelling with vs, and bringeth the fulnesse of his spiritual riches. And this kingdome (as he sayeth here) is the verie true vndisturbable kingdome, full of all godly ioy, and heauenly beautifulnes, wherein is the fulnesse of eternall life. He calleth it the eternall life, because this doctrine must reigne on earth for euer: and therefore in his exposition vpon this Article, he doeth not affirme, that anie one man shall liue in the same light euerlastingly: but speaking indefinitely, sayeth, the man shall liue in it euerlastingly: because there shall bee from henceforth in all times hereafter, men founde that shall walke in perfecte obedience vnto this Doctrine. It appeareth likewise out of his Euangelie, that he professeth euerlasting life, to be nothing else, but his doctrine. So that to liue in perfect obedience vnto that, is no other thing, then to liue in the life euerlasting, & in that light that shineth therein. And it is therefore called euerlasting, because it shalbe professed for euer, and no religion preuaile against it. These bee his owne woordes. Euangelie. 37 13. Therefore also is this day, or light of the loue with his seruice in the most holie, the last day, and the perfection or conclusion of all the workes of God, in the which God himselfe, with his Christ, and with all the thousandes of his Saintes, as in the moste holy

In this kingdom of H N. his loue is the fulnesse of euerlasting life.

holy of his true tabernacle, appeareth and commeth vnto the beleeuers, and obedient ones, to the requiring of his worde, to an eternall reſt of his holy ones, and to a godly conſolation for all afflicted hearts, which hope on God, and on his righteouſneſſe, and beare the loue of God and Chriſt in their hearts: to the end that they all, which loue God, and his Chriſt, mought now liue louely, and peaceably in the ſame reſt, with all the holy ones of God, and Chriſt, in all loue: which moſt holy the moſt pure perfect beautie, & his vpright and gracious ſeruice of loue, we haue receiued or atteined vnto, now in this laſt time, wherin we inherite the fulneſſe of the life, to an euerlaſting ioy, with God and his Chriſt. And that ſame moſt holy, & his ſeruice of loue, reacheth alſo no further, but it is the perfection it ſelfe: for that cauſe the ſeruice of loue, which the Lord hath erected with vs little ones, & elected ones, ſhal ſtand faſt euerlaſtingly, in his miniſtration, and remaine for euer according to the Scripture. This ſeruice of loue (as H.N. doth here declare) is the perfection it ſelfe, which ſhall ſtande faſt euerlaſtingly in his miniſtration, and remain for euer, according to the ſcripture: and he that liueth obedientlv in this ſeruice of the loue, is alreadie ouer head and eares in the ioyes of heauen. H. N. his heauen, that is builded here vpon earth, hath beene ouerthrowne before in the confutation of his title. I meane not therefore to haue any other dealing againſt it, before I ſhall be fully certified, that eyther it is builded higher: or elſe, that the foundation is made ſurer: onely this I deſire, that the eyes of this family may be opened, ſo to ſee the true happineſſe laid vp in heauen, for the faithfull: as that they may growe into a true deteſtation of all thoſe, who teach no other ioyes to be there, then ſuch that are felt and perceiued in this life.

The ioyes of H. N. his heauen, are here vpon earth.

A confu-

1. Knewstub against A confutation of H. N. his estate of perfection.

That which in this doctrine of H.N. is all in all, according to the trueth of God his worde, is not at all to be founde among men: I meane his estate of perfection: which with him is Christ, the holy Ghost, the resurrection, and the euerlasting life, and what is it not? Now he imagineth that his illuminate men haue profited so well in godlinesse, that they sinne no more. A doctrine, which the whole course of the Scripture doth vtterly ouerthrow. For the scope and drift of the worde of God, is, to leaue all flesh indebted vnto the goodnesse of God, that he who will glorie, may glorie in the Lorde. And therefore it doeth in many places teach and declare, that sinne and imperfection is in all men. In manie thinges (sayeth the Apostle Saint Iames) we offende all. The Apostle doth not exempt anie man, no not himselfe, from sinne and offence against God in this his doctrine. Whervnto accordeth that saying of Saint Iohn: If we say that we haue no sinne, wee deceiue our selues, and the trueth is not in vs. When the Apostles, and pillers of the Church of GOD, acknowledge themselues to bee sinners: hee cannot bee guided with that spirite, which did speake in them: who shall denie him selfe and others to offende at all. They alledge for them, that saying of Saint Iohn: Whosoeuer is borne of God sinneth not: and that likewise: He that committeth sinne, is of the Deuill, To the which I answere, according to that principle which is begonne, and grounded vpon reason, which also our vsuall speach and practise doeth continue: that the whole doeth beare the name, after that which is principall in the thing.

Iam. 3. 2.

1. Iohn. 1. 8.

1. Iohn. 3. 9.

1. Iohn. 3. 8.

And

And therefore, when men haue dealinges in diuerse trades, they alwayes beare the name after that which is principall. The Marchaunt who hath a house in the Countrey, and some dealinges in husbandrie, is notwithstanding called a Marchant, and not an husbandman: because it is the chiefe and principall thing which he trauaileth in, and whereby his especiall maintenaunce doeth growe. The wine which is mingled with water, hath to name wine, and not water: because wine is the principall and chiefe part. And that lumpe which hath great store of drosse, is named notwithstanding of that golde, which is in it, howe little soeuer the quantitie thereof shall happen to bee: because it is principall in value and accompe. So that, whether we shall compare quantitie with quantitie, or qualitie with qualitie, the principall shall alwayes beare away the name. And therefore no maruaile, if the Euangelist shall say, that he is of the Deuill who commiteth sinne: because here hee disputeth not of one, or some fewe actions, that breake out of a man: but of that which is principall in a man. For hee draweth all men to these two heades: either to bee borne of GOD, or of the Deuill. According to this doctrine, doeth the Apostle exhort vs, saying: Let not sinne raigne in your mortall bodies, for if sinne bee principall, beare rule, and reigne in anie, (they giuing themselues as seruauntes thereunto) wee may lawfully say of such with the Apostle, that they are of the Deuill: as contrariwise, when anie shall humble themselues to those dueties, which are sette downe to vs in the worde of GOD, so as that course of life shall bee chiefe and principall in them, though in manie particular actions, they shall be found offenders: yet may they (all this notwithstanding) be said to be borne of GOD, and not to sinne: because it is not in them as ruler and principall, but as a slaue and vnderling: and therefore not able to beare the name: When the

contention

contention is, as nowe, for principalitie & rule. According to this distinction, we do finde in the scriptures graces denied vnto sinners, when sinne is in rule and gouernement: which are not denied, when it is in subiection and seruice. In the Gospell after Saint Iohn it is thus written, touching sinne, when it is principal and gouerneth: We know that God heareth not sinners. And in the Epistle it is plainly set downe concerning sinne, when yet it is in vs, though not ruler ouer vs: that if wee acknowledge our sinnes, he is faithfull & iust to forgiue vs our sinnes. We doe find likewise in other places, because of this diuersitie, diuerse and distinct things vttered touching sinne. For in the Epistle of Saint Iohn, it is there said, He that committeth sinne, is of the Deuil. And in the first Chapter of that Epistle, the Apostle affirmeth plainly of himselfe, and of all the seruants of God, who liue here in this world, that if we say we haue no sinne, we do deceiue our selues, and trueth is not in vs. So diuerse speaches vttered in the Scripture of sinne, must of necessitie force vs, according as the godly and learned of all times haue done before vs, thus to distinguish the same. For the further warrant of this doctrine, which giueth the name of the whole, vnto that which is not yet whole and perfect, because of a speciall studie, trauaile, profiting therein, and contending therevnto: consider I pray you of that which is written by the Apostle: who when he had before confessed, that he had not attained vnto perfectiō, but did folow after it, speaketh notwithstanding immediately after of him selfe, as of one perfect: because it was a chief & principal studie & trauaile of his to grow toward it. Let vs therefore as many as be perfect, be thus minded, and if ye be otherwise minded, God shall reueale euen the same vnto you. And in the seconde booke of the Chronicles, (albeit the high places were not taken away out of Israel, wherein King Asa was an offender against the law of his God, as also in sundrie other

Iohn. 9. 31.

1. Iohn. 1. 9.

1. Iohn. 3. 8.

1. Iohn. 1. 8.

Phil. 3. 12. 15.

2. Chron. 15. 17

other thinges, whereof mention is made in the nexte Chapter: yet are these wordes uttered by the holy Ghost of him: The heart of Asa was perfect all his dayes. We doe reade also, for further confirmation of this matter, in the seconde of the Chronicles: that Amazia and Osias did uprightly in the sight of the Lorde: and yet for all that Amazia was guiltie of one so great trespasse, as did procure unto him an heauy iudgement from the Lorde, as appeareth in the Chapter going before: And Osia in like manner, did so offende in usurping the Priest his office that he did smite him with the plague of Leprosie for the same: Which punishment was not remooued from him, unto the day of his death. And doe we not reade in like manner of Dauid and Hezechias, that they did uprightly in the sight of the Lorde? Yet who is ignorant of Dauid his grieuous offences: eyther else of the trespasses of Hezechias so playnely noted in the seconde of the Chronicles? We then playnely perceiue, that the Scripture is well acquainted with the naming of thinges after that which is chiefe and principall in them: and that in the Scripture they are called righteous and perfect, who are not freed from all unrighteousnesse, neither yet voyde of all imperfection. And this rule which the holy Ghost obserueth, will leade us to the right sense, and meaning of all those places, which heretofore haue bene alleaged, by the Pelagians, and are now afresh renewed by H.N. and his familie, for this doctrine of perfection a doctrine, whereof a man may truly say, that as there neuer hath bene any more pernicious, so was there neuer any oftener reuiued, and more easely receiued: for Adam his children would still be Gods, and haue their happines and perfection in themselues. And so fauourable are we to our selues, that if our testimonie may bee taken, wee will iustifie that saying of Solomon: All the wayes of a man are cleare in his owne eyes. The places alleadged heretofore

2. Chron. 26. 4 & 27. 2.

2. Chron. 29. 2.

2. Chron. 32. 25. 31.

Prou. 16. 2.

by the Pelagians, for their perfection, and nowe againe vrged by H N. and his familie, their lawfull successours, be these: Noah was a iust man. Walke before mee and be thou perfect. Thou shalt bee perfect with the Lorde thy God. Feare the Lorde, and serue him in perfectnesse. And thou Solomon my Sonne knowe thou the God of thy father, and serue him with a perfect hearte. Geue vnto Solomon my Sonne a perfect heart, to keepe thy cõmaundemẽts. The heart of Asa was perfect al his dayes. I beseech the Lord remember, that I haue walked before thee in truth, & with a perfect hart. His heart was not perfect with the Lord his god, as was the heart of Dauid his father. He did vprightly in the eyes of the Lorde, but not wth a perfect heart. Ye shall therefore be perfect, as your father in heauen is perfect. If thou wilt be perfect, goe sell that thou hast. Whosoeuer will bee a perfect Disciple shalbee as his Maister. Wee speake wisedome among them that are perfect. Till we all meete together, vnto a perfect man, and vnto the measure of the age of the fulnes of Christ. Let vs therefore as many as be perfect, bee thus minded. That we may present euery man perfect in Christ Iesus, Strong meate belongeth to them that are perfect. Let patience haue her perfect worke, that ye may be perfect and lacking nothing. If any man sinne not in worde, he is a perfect man. He that keepeth his worde, in him is the loue of God perfect in deed.

Gen. 6. 9.
Gen. 17. 1.
Deut. 18. 13.
Iosu. 24. 14.
2. Chron. 29. 19.
2. Chro. 15. 17.
Esai. 38. 3.
1. Reg. 11. 4.
2. Chro. 25.
Mat. 5. 48.
Mat. 19. 21.
Luke. 6, 40.
1. Cor. 2. 6.
Ephe. 4. 13.
Phil. 3. 15.
Colos. 1, 28.
Heb. 5. 14.
Iames 1 4.
Iames 3. 2.
1. Iohn. 2. 5.

It is no new thing in the Scriptures, to geue any thing the name absolutely, & without any caution or condition, *A termino ad quem tendit*, (as the philosophers do speak:) that is, of that thing whereunto it tendeth: because albeit it haue not perfectly atteined vnto the same, yet with a spe-

a speciall care, and principall desire, which can neuer bee without some profiting, it keepeth the right course thereunto. Solomon geueth him the name of a wise man absolutely, without any restraint, or exception, who is yet subiect to suche imperfection therein, as must necessarily, and will gladly for his further profiting, admitte reprehension: Geue admonition to the wise, and he wilbe the wiser: Teache a righteous man and hee will increase in learning. He geueth him the name of a wise man, without any restraint: Geue admonition to the wise: and yet is hee not absolute and perfect therein, but onely in the way and trauayle thereunto, for admonition will make him wiser: Nowe to that which is perfect and absolute already, can nothing bee added. Solomon likewise in the Prouerbes, sticketh not to call them righteous, simply, and without exception, who are yet but in the course and way of righteousnesse, aspiring and contending to profite and procede in the same: The way of the righteous shineth as the light, that shineth more and more, vnto the perfect day. As before hee had the name of a perfect, and absolute wise man, who was yet to profite, and therefore vnperfect in the thing: So nowe hee is sounde and whole (as yee heare) touching the name of a righteous man, who wanteth a legge, arme or some other member of righteousnesse it selfe: For hee is sayed to bee as the light, which shineth clearer and clearer, vnto the perfect day. If it bee replied, that this woorde [Perfect,] vrged in so many places of the Scriptures, by the Pelagians and their lawfull successours the family of loue, is not yet heard off, ioyned with any kind of want & imperfection: I aunsweare, that the Hebrue woorde, which in the olde Testament they translate perfect, signifieth soundnesse, and

Prou. 9. 9.

Prou. 4. 18

Matt.5. and that simplicitie, which is opposed to frowardnesse and wickednesse: and not that estate which is altogether voide of al imperfection. And so is it vsed in the first
2. Chron.15. Chapter of Isaie, and in the second of the Chronicles. The like is to be said of the Greeke word vsed in the new testament, by the which diuerse good writers signifie, the consecrating and founde addicting of a man vnto religion, and the feare of God: in which sense it is taken in the Epistle to the Hebrues. And that it may stande with want and
Heb.2. imperfection, appeareth playnely in the Epistle to the Philippians: when the Apostle hauing in plaine speach
Phil.3.12,15. professed, that as yet he had not atteined vnto perfection, immediately after hath these woordes of himselfe: Let vs therefore as many as be perfect: be thus minded. So that the perfection of the Apostle, and all Christians (for his doctrine is our instruction) is in acknowledging our imperfection, to long for that which is yet wanting, and to endeuour our selues vnto that, whiche
Iohn.15.2. is before. According to this trueth it is saide of euerie true Christian, without exception, that they are to growe, and to encrease in the fruites of godlinesse. Euerie braunche that beareth fruite, (saieth our Sauiour Christ) My heauenly Father doeth purge, that it may bring foorth more fruite. Whereunto agreeth this saying
Aug. of Augustine in his seconde booke *De peccatorum meritis & remissione cap.*15. A man may be called perfect, and be accounted woorthie of that name, not because there is no thing nowe wherein he may profit, but because he hath greatly profited: as we call him perfect in the law, who notwithstading is yet ignorant of some thing in the same: As the Apostle calleth them perfect to whom he saith: If ye bee otherwise minded, God shal open euen the same vnto you. Hitherto Augustine. Hereupon it followeth necessarily, that this saying of S.

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Luke: There is more ioy in heauen, for one ſinner that conuerteth, then for nientie and niene iuſt men which neede no repentaunce: is to bee taken by way of compariſon: that is, that neede no repentaunce, in compariſon and reſpect of the other. In which ſenſe likewiſe is that taken, (which they alſo obiect agaynſt vs) out of the prayer of Manaſſes, in the ende of the ſecond booke of the *Chronicles*: Thou O Lord that art the God of the iuſt, haſt not appointed repentance vnto the iuſt, as to Abrahã, Iſaac, & Iacob, which haue not ſinned againſt thee. This forme and manner of ſpeache, to deny that in wordes ſimply, which is not denied in ſenſe and meaning, but in reſpect of ſome other thing: is ſundry times vſed in the Scripture: as in the firſt to the *Corinthes*, The Apoſtle affirmeth, that Chriſt ſent him not to baptiſe, but to preache. Yet was the commiſſion graunted vnto the Apoſtles, not onely to preache, but to baptize alſo. And himſelfe confeſſed euen in the next verſe going before, that he had baptized the houſholde of *Stephana*. It is therefore of neceſſitie to bee taken by way of compariſon, that they ſtoode nothing ſo greatly charged from the Lorde, with baptizing, as with preaching. Which phraſe of ſpeaking is likewiſe vſed of the Prophet Ieremie: I ſpake not vnto your Fathers, concerning burnt offering and ſacrifice, but this thing commaunded I them, ſaying: Obey my voice: When notwithſtanding it cannot bee denied, but that burnt offering and ſacrifice, was expreſſely geuen vnto that people in commaundement. But hee meaneth, that the reſpect was not alike, of the outward offering of ſacrifices, and of the true ſpirituall ſeruice of God after his worde. The aunſweare of Pelagius that auncient Heretike, and of his ſucceſſoures, who woulde haue the acknowledging of ſinne in the ſeruauntes of GOD, to be a ſpeache of modeſtie and not of veritie: cannot

Luke. 15.

1. Cor. 1. 17.

Mat. 28. 19.

Iere. 7. 22.

stande with that saying of Saint Iohn, 1. Epistle 1. Chapter verse eight. For there he chargeth them, who will take no knowledge that they bee sinners, not with want of humilitie, but with falshood and vntrueth: If wee saie that wee haue noe sinne, wee deceiue our selues and trueth is not in vs: if wee acknowledge our sinnes, he is faithfull and iust to forgeue vs our sinnes. If we haue sinnes to be pardoned, then are they in vs, and ought in trueth to be acknowledged, and we are deceiued, if we thinke that there is no suche thing in vs, which in truth it ought to be confessed. Their seconde shift is of like force: when they saie that the Saintes and the seruauntes of GOD, are called sinners, in the Scriptures, not because they be such in their owne persons, but onely because they be of that number of people, which hath sinners in it: in respect whereof, and not otherwise, that name is geuen vnto them. Doe we not reade in Daniel, that he confessed his owne sinne, as well as the sinne of the people of Israell? And is it not written in like maner of Nehemiah. Chapter 1. 6. that hee confessed both himselfe and his Fathers house, to haue greeuously offended? It is euident therfore that in themselues they were sinners, in as muche as it is sayde expressely of them that they confessed their owne sinnes, aswell as the sinnes of the people. Whereby also that thirde shifte of Pelagius: (That goodmen shoulde be called sinners, onely for the condition of their nature, because it is fraile: and not for any thing that is in their will, by inclining in any consent vnto euill) is not onely shaken, but vtterly ouerturned: for by their confession it is playne, not onely that they had a brittle, and vnstayed nature, but that they had yeelded in consent to will, nay beyonde the will, euen vnto the deede, and doing of that, which was displeasaunt in the sight of God. Some of the disciples of H.N. haue affirmed vnto me, that the Apostles after they were Apostles,

I. Iohn. 1, 8.

Dan. 9. 20

Nehem. 1. 6.

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sinned not, thinking if that were once granted, forthwith the estate of perfection in their illuminate Elders were fully established: to whom when I aunsweared that they as all Christians, stoode bounde to call vpon God, all the dayes of their lines, for the forgiuenesse of their sinnes: beyng a peticion in that prayer, which himselfe hath prescribed to be vsed of his Churche for euer: They replied that it coulde not be prooued, that euer they vsed that praier, after once they were Apostles. To contend with them for the forme of woordes, when the argument and matter it selfe is manifest, were an vnnecessary contention. This cannot be denied but that Iames was an Apostle, neither can it bee denied, but that after he was an Apostle he vttered this of himselfe, and of al other: In many things we offende all. Iohn wrote his Epistle after he was an Apostle. Wherein he speaketh of himselfe, and of all others, that if wee shall saie: We haue no sinne, we deceiue our selues, and truth is not in vs. The Lorde geue them (if it be his will) with true touch, to see that which the scripture doth assure vs they haue. I meane their sinne and offences against God: least with the proude Pharisey, that came before God with an opinion of his perfection, they heare when it shalbe to late: Euery one that exalteth himselfe shalbe brought lowe. It is written in the Gospel after Saint Luke, of Zacharie and his wife, that they were iust before God, and walked in all the commaundements, & ordinances of the Lord wout reproofe: wh is obiected against vs: And yet who is ignorant, that Zachary was a priest & therefore daily offered sacrifices for his own sins, as wel as for the sins of the people: wh had bin in vain, if he had bin altogether wout sin & offence. Where they do affirm, that because contraries cānot dwel togither therfore sin cānot be in him in whom there is any religiō & Christiā conuersation: they do bewray great ignorance: for who knoweth not, that the humors of our bodie, be within thēselues, of a diuerse, nay of a contrarie nature & dispositiō

Iacob. 3. 2.

1. Iohn. 1. 8.

Luke. 1. 6.

Heb. 5. 3.

and yet are they so ordered and tempered within our bodies, that one hath the prehemінence and gouernement: and the others doe relent and yeelde thereunto: and being so qualified, the body hath a good constitution by the same. In like manner, albeit sinne in the extremitie thereof, that is in the rule and gouernement of the same, can not bee in him in whom righteousnes ruleth: Yet when sinne is a seruaunt, and brought vnder subiection, it both is, and may be, in him that greatly feareth GOD: otherwise howe
Rom. 7. 22. coulde the Apostle haue saide, I delight in the lawe of God, concerning the inner mā, but I see another law, in my mēbers, rebelling against the lawe of my minde. And whereas simply in it selfe, sinne is a deadly poyson, to them that feare God, where the gouernement is taken away, it being subdued: it hath the place and office of a profitable medicine. For it helpeth to expell securitie, and contempt of God, in that by the sting thereof, we are spurred to God warde, and forced, vppon the consideration of our want, to bee humbled vnder his grace, & to haue daily dealinges with him, for the vpholding of vs in the middest of so many daungers, and so greate experience of weakenes and infirmitie.

A confutation of a deteſtable practiſe of H.N. in ſupplanting the true and grammatical ſence of the woorde, by bringing in place thereof, a baſtardly broode of Allegories.

TO vpholde the hereſies of H.N. this is one eſpeciall and principall practiſe, that the hiſtory and natiue ſence of the woorde of God, is altogeather neglected of him, and in ſteede thereof is intertained, an Allegorical and baſtardly conſtruction, which thing vtterly defaceth the certentie of the ſacred ſcripture, & maketh no other thing of it, then a noſe of waxe, which wil receiue as many ſundry figures, and impreſſions, as ſhal pleaſe a man to preſſe vpon it: and beeing in it ſelfe one and the ſame thing, will notwithſtanding beare formes and faces, which within them ſelues are moſt diuers and diſtinct. Now if the woorde be made ſo vncertayne, our faith which is grounded therevpon, can not be ſure: And if our fayth bee not ſure, howeſoeuer it it goe with vs, when the weather is calme, it can not be auoyded, but wee ſhall ſinke and ſuffer ſhipwracke, when the leaſt ſtorme of temptation ſhall beginne to blowe ouer our heades. And like as wee haue no ſtay for our ſelues, no more haue we any good weapon, wherwith either to beare of an aduerſary, or to make an aſſault againſt a deadly and ſworne enimie. For if the worde ſtande indifferent to ſuch diuerſe, and differing conſtructions, as muſt of neceſſitie be admitted, if Allegories be allowed: and our ſelues receiue no helpe from the writing, and letter, to decide more with one, then with an other: What will holde of the aſ-

saultes of an heretique, beeing a subtile aduersarie? or where shall wee haue a weapon able to geue a deadly woundto any Heresie? Wheresoeuer then Allegories shal happen to haue so good liking, and so great allowance, as H. N. doeth make them: there can nothing be long safe from our aduersaries, neither any thyng wel assured to our selues. And therefore the meaning of suche as turne all into Allegories and borowed speaches: is no other then to haue strength and defence, to vpholde in religion and conuersation, whatsoeuer any man his lust and liking shall leade hym vnto. As for the estate of these men, who in this their Allegorizing, are alwayes borowing constructions and meaninges: theyr dealinges are lyke to the traffique of suche as goe all vppon trust: for be theyr shoppes neuer so well furnished of wares, yet all is but borowed: And albeit they beare the countenance of men worth many thousandes: yet when their estate is truely tried, they are found worse then nothing: for this long borowing, doeth bryng them in the ende to playne begging. And it is out of question, these shall finde it to true (who turne all their Scriptures into Allegories, and borowed speaches) when tẽptation shall trie them, they shall haue nothing to vpholde them: though in countenance and shew, they wilbe taken nowe for the best and richest among the christiãs. Where it is answeared for them, that they receiue the woorde, heare, and reade it, alleage, and alowe it: true it is, they haue it, and as they haue it, Sathan both may and wyll very gladly spare it: For it is so disguised by Allegories, that the true sence, (and therefore the power and vertue that is in it) is plainely abolished. So that Satan his gayne groweth too bee greater thereby, in as muche as the shadowe and shewe of liking, and alleaging the woorde, keepeth many simple soules from any suspition, to receiue hurt or harme by imbracing of

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theyr doctrine: whereas yf that shewe and colour were wantyng, and Christian telousie had brought them once to a searching and examining of the matter: suche horrible heresies coulde neuer long hyde them selues. Touching that place & credite which they geue vnto the word of God: in trueth Esope his fables may stande in as good steede, as the woorde of GOD doeth with H. N. and his familie. For yf a man bee no longer bounde too the signification and sence, which the woordes being set to geather, yeeld of them selues: but may be permitted without any preiudice of the natural sence, to take vp for his owne vse an other meaning & construction: Esope his fables wilbe made to affoorde as good diuinitie, as the scripture shal be able to yeeld any. And what blasphemie thē is this, against the maiestie of the woorde, to bee in effect, no other thing, then a tale of Robin Hoode: nay to be in effect no other thyng: then are the woordes and Characters of Coniurers, which of them selues (yeelde no sence or signification to the hearer, but haue all their vertue & operation, from the strong perswasion and imagination of the Inchaunter: Allegories, by the iudgement of the godly and learned, are not allowed to geue any euidence in matters of doubt, neyther is theyr testimony taken for any proofe, when matters are called into question: because as they doe speake darkly, so is there great vncertayntie in that which they say. And therfore saith Augustin very wel in his Epistle. *Quis autem non impudentissimè nitatur, aliquid in Allegoria positum, pro seipso interpretari, nisi habeat manifesta testimonia, quorū lumine illustrentur obscura?* What impudēcie is there in him, that wil alleage an Allegory for him, vnlesse he haue other manifest testimonies, by the light wherof, those darke thinges may be clered? This was spokē by that learned father against the Donatists, who alleaged an Allegorical speach vsed in scripture, for proofe that they onely were the Church. August. Epist. 48.

Now

Nowe if vnto Allegories vsed in the scripture, it be denied to speake as witnesses for the deciding of doubtes, because their speache is so doubtfull and obscure in it selfe: with what conscience can the testimony be taken of H. N. his Allegories, to decide the chiefe pointes of religion withal, seeing they are all hatched at home of him selfe, and not one to be founde in the writinges of the holy Ghost? Irenæus likewise in his second booke Aduersus hæreses, and the tenth chapter, speaking to the same purpose hath these woordes: *Omnis autem quæstio, non per aliud quod quæritur, habet resolutionem, nec ambiguitas per aliam ambiguitatem soluitur, apud eos qui sensum habent: aut anigma per aliud magis anigma: sed ea quæ sunt talia, ex manifestis, & consonantibus, & claris accipiunt absolutiones*. Matters called into question can haue no resolution by other thinges, that are likewise in question, neyther can one obscure thing be cleered (among them, that haue eyther iudgement or sence) by an other that is darke: but of questions that be darke and obscure, are wise men woont not otherwise to be resolued, then by apparant and manifest proofes. It is plaine therefore by the iudgement of these ancient and learned fathers, that Allegories, which are H. N. his best witnesses: be as those men who haue heretofore worne papers. For their testimony may not be taken to decide matters of question. And he that bringeth no better matter then is an Allegorie, for the deciding of a doubt, is as he (who because he wãteth better witnesse,) is glad to call a periured person to the booke: I except not in this speach Allegories, that are read in the scripture: vnlesse they be suche, as by plaine woordes either going before, or comming after, bee clearely opened, and made manifest vnto vs. The dispositions of such, as haue their sence by circumstance made certaine, and are founde in the scripture (I deny it not) may bee taken: but that is altogeather for the assurance that the circumstan-

ces

ces doe make vnto vs, not for any certaine that is to bee had from them selues. They must be plaine and certaine, that shal induce a man to geue credite vnto any matter, that he is not already resolued of. The Logitians therefore refuse too haue them among their places, from whence they deriue their proofes and probalities. I deny not, but that the Rhethoritians haue entertayned them, among their figures to moue and delight vs: when before the trueth of that thing is out of al doubt with vs. The Famulie therefore are greatly abused of H.N. their Lorde and maister, whyle they are enforced of him, to take Allegories onely for theyr euidence: And yet are not Allegories so muche abused when they be admitted for proofe, as when they are made to ouerthrowe the naturall and historical sence of the worde. For albeit the case be to bee pitied, when a man shall be. forced for lacke of credible persõs who haue beene present, to take a periured man to decide a doubt: yet is this more lamentable, when the party periured shalbe suffered, (to the end that he only may be heard) to stop the mouthes of men of good credite, who both could and woulde resolue vs of the right. And in trueth so ẏ case stãdeth with H.N. his Allegories, for they vtterly abolishe the naturall sence of the worde: and of an historie when H.N. hath doone with it, there is nothing left to be heard or seene, beside a naked Allegorie. Ierome him selfe, albeit he had some times ouer great a lykyng of Allegories, yet was hee neuer so be witched with them, but ẏ he held this trueth in opiniõ, that the literal & natiue sence of the worde was first to be layde as a sure fundatiõ, before the roofe of any spiritual sence, or Allegorical meanyng, might be made thereunto. *Cum Historiæ habuerint fundamenta, tunc spiritualis intelligentiæ culmen accipiant: vt, verè Christus de virgine natus sit: Verè Lazarũ mortuũ suscitarit, quamuis quotidie de anima Virginali nascatur sermo diuinus, quotidie de peccato mortui, & vitiorum fumibus* Hieronymus, in Amos, Cap. 9.

funibus alligati, de sepulchro scelerum suorum inbentur exire. When they shall haue the foundation of an Historie, then let them builde the roofe of a spiritual sence. As for example. It is the trueth of a deede once done, that Christ was borne of a Virgin, and that hee rayſed vp Lazarus when hee was dead: albeit a diuine word, is dayly borne of a pure & chaſt minde, & they that are dead vnto ſinne, and bound with the cordes of theyr offēces, are dayly cōmaūded to come out of the graues of theyr ſinnes. Howe farre is H. N. from this moderation? for his Allegories in the weightieſt matters, as in the birth, death, and reſurrection of Chriſt, haue wholy drunke vp, and altogeather drowned the hiſtories: And generally throughout al his writinges after once hee hath begunne with it, hee neuer ceaſſeth to purſue his Allegory, vntyl hee haue ſeene it playe the hangman vnto the natural ſence, and hiſtory. For the drift and ſcope of all his doinges, is to make vs keepe our eares ſhut, againſt that which the Lorde doeth ſpeake plainely vnto vs out of his woorde, that we may onely reuerence theſe ryddles, that proceede from him ſelfe. The woorde of GOD wil not ſuffer vs, with H. N. to place, and put into poſſeſſion Allegories, which be illegitimate, that the naturall ſence and ſignification of the woorde, which is the lawful heire, might thereby bee diſpoſſeſſed and driuen out. The practiſe of our Sauiour Chriſt, & of the Apoſtle Saint Paule is our preſident to vpholde the credite of the natural ſence, and meanyng of the woorde: which Allegories beeyng ſuffered, to haue ſo large alowance, as H. N. doeth make them, woulde ſoone driue out at the doores. For the leaſt part of an hiſtorie (as a worde and circumſtance of time) the whole whereof H. N. his Allegories woulde vnhouſe and ouerthrow) is with our Sauiour Chriſt, aduaunced to the credite of deciding, and determinyng matters of

greateſt

greatest weight and moment in religion. Nowe yf a worde in his proper signification, be so much made of with Christ, & the Apostles, as that it shalbe of sufficient credit, to carry away a matter of greatest weight: What wrong doeth H. N. offer the worde, that with Allegories would beare downe not the native sence onely of a woorde, but of many wordes and sentences set togeather, to maintaine a proper and naturall sence and signification? Our Sauiour Christ, when he will proone him selfe the true Messias, to be more then a man, he vrgeth the naturall signification of the woorde [Lorde,] that because Dauid whose sonne he was after the flesh, calleth him Lorde, therefore it could not bee, but that he was more then a meere man. Moreouer in that weightie matter of iustification, doeth not the Apostle stande vpon the signification of this worde [impute] which is euer vsed when fauour and mercy preuayleth, but neuer when men are dealt withall according to desert? And because the Prophet Dauid had ascribed blessednesse to that man, to whom the Lorde imputeth not his sinnes, and it was written, likewyse that Abraham his faith was imputed vnto him for righteousnes: hee is not afrayde to set it downe as an assured trueth, that our iustification commeth by mercy and fauour, and not by merite and desert. So that the naturall signification of the woorde, doeth carry away iustification from works, and geueth it by good right vnto fauour and grace. Wherin this is also worth the obseruation, because wee are about the force and credite of the naturall sence and Historie of the woorde, that the Apostle layeth great weight vpon the circumstance of time, which the Historie doeth yeelde vnto him: insomuche that because righteousnesse was imputed vnto Abrahã (as appeareth in Genesis, by that historie, before he was circumcised) he concludeth that iustification standeth by fauour and mercy alone;

and

and needeth not to be vnderpropped by woorkes: for that Abraham before circumcision (which was with them as is baptisme with vs, the entraunce into religion and seruice of God, the first beginning to obey to the woorde and wyll of GOD) was reckoned of God him selfe as a righteous man. If there be suche weight in the woords, and circumstances, which are the least part of the history: then doeth H.N. (as was sayde before) offer great wrong vnto vs who in his Allegories, drowneth not only circumstances, and the naturall signification of woords: but also the proper sence of Histories, and whole sentences when they are set togeather. The Heretiques in all tymes haue by Allegories vpholde their errors. And Allegories in al ages haue been they strongest instruments to woorke with all. Epiphanius maketh mention of a beastly sort of Heretiques, who by Allegories maintayned the sinne of the Sodomites, not onely as a thing that might be suffered, but as a duetie that must be doone: most shamefully racking to the defence of that shameleſſe opinion, these woords of our Sauiour Christe: Verily I say vnto thee, thou shalt not come out thence tyl thou haue payde the vttermost farthing. The Heretiques called Priscillianistæ, who taught that it was lawful to lie and forsweare in causes of religion, thereby to hyde they religion and shameful life, from the daunger of they aduersaries: by Allegories did auoide whatsoeuer out of the Scripture was brought agaynst them. These bee the woordes of Augustine touching those persons and that matter: in suos sensus Allegorizando vertunt, quicquid in sanctis libris est, quod eorum euertat errorem: Whatsoeuer is founde in the Scripture, that ouerthroweth they errour: by an Allegorical exposition they make it to maintayne the same. And the Anabaptistes nowe in our dayes, with Allegories (as it were with Rackettes) doe tosse the Scriptures too and fro like

Epiphani. contra hæreses. Lib. 1 cap. 27.

Matth. 5. 26.

Augustin. de hæresibus ad quod vult Deum.

tennes

tennes balles to ſerue their turne withall. And who knoweth not, that Allegories are the hookes, wherewithall the Romiſhe Churche hath pulled vp their Purgatorie, and ſuche other pelfe of theirs? Hierome ſayth of Origen, that by his Allegorizing, hee made his owne wit Sacramentes of the Churche. Theſe bee his woordes, Origines liberis Allegoriæ ſpaciis euagatur, & ingenium ſuum facit Eccleſiæ Sacramenta. In as muche as in an Allegory there is one thynge ſpoken, and an other ment, the Heretiques of all times, haue drawne the ſcriptures generally, without any reſpect, into Allegories: that whatſoeuer the woordes bee, they might haue libertie to make a meaning therevnto, of, and for themſelues, and that without any helpe at all from the matter that is in hande. Nowe the Allegories and figuratiue ſpeaches vſed in the Scriptures, muſte haue their meaning made manifeſt, and beaten out, by the circumſtance of the places, from whence they are taken, and by helpe from the matter which is in hande: neyther may any place in the Scripture be vrged, in an Allegoricall ſence, vnleſſe the ſame taken litterally, and in the Gramaticall ſence, ſhall eſtabliſhe ſome thing repugnant, eyther to faith, or Charitie.

Hieron. in præfatione decem viſionum Eſaiæ ad Amabilem Epiſcopum.

M. A plaine

¶ A plaine proofe that the darke and obscure forme of writing which H. N. vseth, is an euident note of the Spirite of errour and deceite.

THe greate obscuritie & darkenes of speache, which H. N. vseth in al his workes, bewraieth his doctrine & spirite sufficiētly, if we had no other matter to charge him withal. For the truth is simple and plaine. Ethnickes could by the light of nature, sufficiently see into such things. One of them touching that matter saith thus. Veritatis sermo est simplex, & apertus, nec variis indiget explicationibus & ambagibus: sed iniusta causa, cum per se sit morbida, necessario indiget astutis pharmacis. The truth (sayth he) is simple and plaine, & needeth not varietie of windlaces, and fetchinges of matters about the bushe: but an euill cause, in that it is sicke and diseased, hath neede to haue a cunning plaister conueied vnto it. An other of them hath these woordes: Simplex sententia est communis ac omnibus vsitata, nihil admodum profundi, & astutè cogitati habens, aut etiam aliud quid celans. That phrase and forme of speaking hath simplicitie in it, which is common, and vsed of al, hauing in it nothing craftily deuised, neither cloking some other thing then is professed. I leaue it to the iudgemēt of euery indifferent man, whether H. N. his stile were able to abide euen this touchestone geuen vs of the Ethnicks to trie the trueth withal: for what strange woords hath he deuised, frō that the scripture vseth, to expresse the same thing by? And how doth he after once he hath begon a thing, by continual winding in of woords, drawe a man so far frō the place wher he was, that hardly can he get home againe. Moreouer how craftily doth he vse the worde and

name

name of Chriſt, & for all that meane no other thing thereby, then that eſtate of perfection, which himſelf hath deuiſed? ſo that if heathen men, hauing no other euidence then that whiche the light of nature doeth geue them: might bee permitted to paſſe vpon him, hee woulde vndoubtedly bee founde guiltie euen by them, of falſe and corrupt doctrine. In the worde of God, which is a rule of all righteouſneſſe vnto vs, the borowed ſpeaches which bee moſt obſcure, be taken from matters vſuall, and commonly falling out in the liues affaires of men. For who knoweth not what the Lorde his meaning is, when he calleth himſelfe eyther a-way, a doore or a vine? And if al the ſimilitudes, parables, and borowed ſpeaches in the Scriptures bee examined they ſhalbe founde to haue bene drawen and deriued from ſuch matters, as the people then were well acquainted withall. This ſimplicitie & plainneſſe of the woorde: which is a rule to al them that are guided by that ſpirite, which ſpake in the ſame: is very plainly proued out of the Prouerbes of Solomon vnder the perſon of wiſedome: Al the wordes of my mouth are righteous, there is no lewdenes nor frowardneſſe in them: they are al plaine to him that wil vnderſtand, & ſtreight to him that would finde knowlege. Which thing alſo is confirmed in the laſt verſe of the Prophet Oſea: wherevnto accordeth Auguſtine, Diuinitus viſum eſt, vt ſacra oracula ſimplici & perſpicuo exararentur dictionis genere, ne prætendere quiſquã poſſit, nihil a ſe in illis intelligi. It was thought good vnto almighty God, that the Scriptures ſhoulde be penned in a ſimple and plaine kinde of ſpeache, leaſt any man might pretende that hee coulde vnderſtande nothing in them. And in the ſame place hee ſpeaketh yet more playnely, vnto the ſame ende, in theſe woordes: Modus ipſe dicendi quo ſacra Scriptura contexitur, ea quæ aperta ſunt, quaſi amicus Familiaris ſine fuco ad cor loquitur indoctorum atque doctorum, ea vero

Prou. 8.

Auguſtine ad volu-ſianum.

quæ in mysteriis occultat, nec ipse eloquio superbo eregit, quo non audeat accedere mens tardiuscula, & inerudita, quasi paupet ad diuitem: sed inuitat omnes humili sermone, quos non solum manifesta pascat, sed etiam secreta exerceat veritate, hoc in promptis, quod in reconditis habens: sed ne apertè fastiderentur, eadem rursus operta desiderantur, desiderata quodãmodo renouantur, renouata suauiter intimantur. Augustine affirmeth in these woordes, that the forme of speaking with the Scripture vseth, euen in the parables and darkest places thereof, creepeth so lowe vppon the groumde, that not onely an vnlearned man, but euen a dull heade may reache vnto it. And touching the matter conteyned in those parables and darke speaches, hee affirmeth it to be no other, then that which is in plaine woordes deliuered, elsewhere in the Scripture: neither hath the holie Ghost any other meaning, in speaking that darkely and in parables, which before was deliuered in plaine speache (as hee saith) but to keepe contempt from the woorde, which through our corruption, continuall plainnesse and familiaritie casteth vppon it: and that we might so bring a newe and fresh desire and appetite vnto the same thing, which in an other forme commeth (as it were) a newe and freshe vnto vs.

Now as for H N. hee is farre from this lowe stile, that creepeth in the most difficult matters vpon the groumde: for when hee is the lowest & most neere vnto vs, he is at the least soaring in the middle region of the ayre, and verie often a man shall not meete with him, no not if hee were rapte into the thirde heauen: so mysticall is his meaning. Whereby we may easily see and perceiue, that H.N. is not guided and conducted with that spirite, who hath penned the Scriptures: in so playne and simple a stile as inuiteth euen the simplest sort to resort thither.

As H.N. doth imitate ancient Heretiks in Allegories:

so

ſo doeth he likewiſe in his darke and ſtraunge ſorme of ſpelaking. Marcitæ (a kinde of Heretikes, whō Auguſtine maketh mencion of, in his booke of hereſies, who affirmed themſelues to be perfect, and wherein H. N. is a faithfull follower of them denied the reſurrection of the bodie) did with a darke and ſtraunge ſtile, ſo aſtonie the ſimple people, that woondering at the matter becauſe it was aboue their capacitie: they yeelded vnto it as vnto an oracle lately come from heauen. Touching the ſtile which the firſt Authour thereof one Marcus vſed, thus I finde it written. Obſcuriſſime & quibuſdam verborum tanquā myſteriorum inuolucris vtens loquebatur de Deo vt ſtuperent audientes homines, potius quam intelligerent Hebreæ quoque linguæ fuit peritus, itaque vocabulis Hebraeis, & Græcis hominibus exoticis deliria ſua tegebat. He did ſpeake darkely, and vſed ſuch a wrapping kinde of wordes, that the hearers were rather aſtonied with the ſtrangenes of the words, then edified with any vnderſtanding they had of the meaning thereof: and his hereſies and doating dreames, he couered with Hebrue & Greeke words among thē who were ignorāt of of theſe tongues. Who ſeeth not here the playne picture of H. N. both in the darkeneſſe of his writing, and in the making of al his miſteries, w are copned by a certain fooliſh & doting deriuation of names from the Hebrues? The Libertines likewiſe, had a picked kinde of ſpeache, which one thing, that worthie inſtrument in Chriſt his Church Maſter Caluine did ſo miſlike of, (as being an infallible note of iugling, and craftie conueying) that hee willeth al men to cut them of here at the firſt, & eyther to haue them leaue their pedlars Frenche ſpeaking playnely, and ſimply as the Scripture doeth: or elſe to let them talke vnto themſelues as men not meete to haue any audience, among thoſe ſchollers, who haue bene trayned vp, in the playne and ſimple teaching of the Scriptures

Danæus in Aug. de hære.

FINIS

A Confutation of the doctrine of Dauid George, and H. N. the father of the *Familie of loue*, By *M. Martyn Micronius Minister* of the woorde in the Dutche Churche at London, vnder Edward the vi. of blessed memory, King of England, taken out of his booke concerning holy assemblies, whiche hee wrote in Latine a litle before his death, at Nord in East Freeslande, which also afterwards M. Nicholas Carinæus set foorth publiquely in printe, certaine thinges being added vnto it, translated woorde for woorde into Englishe.

IT is not fayth but a certaine faithlesse and arrogant falling awaye from GOD, and a meere deceipt of the Deuil, to faine that Idolatrie, superstition and outwarde vices are free and pure vnto them, which vnder the pretence of a certaine fayth and inwarde puritie, boast that they knowe no sinne in the heart. Into which gulfe of execrable errour, are fallen, not onely those which are commonly called Libertines, and those that follow Dauid George who reiecting Iesus Christ, foolishly fained vnto him selfe a certaine immortalitie in this earth, which he hoped to purchase with the sword for those that were his but in vaine they beeing already dead & buried: but also those cupll Chickens, which are hatched of that cupll egge, who this daye deceiue the worlde vnder the amiable title of a certaine peace, glorying that they haue founde the house and region of loue, in which all differences of good & euil being taken away, al things

besides

beſides loue are free. Out of which houſe of peace, they feine it lawfull for theirs to goe into the regions of the worlde, and as they say safely to goe through them: which is, that they may colourably and dissemblingly applie thē ſelues to the manners, wordes, and deedes of al other men, which yet belong not to that houſe of peace. Hereof it commeth that they mocke in their minds and contemne all separation from the impure sacrifices and ceremonies of the Romish Churche, and so consequently all waighty profession of any religion: and outwardly ioyne them ſelues to all religious and wicked factes, vnleſſe they bee withheld from thence through the feare of daunger, or some hope of commoditie. But howe execrable this errour is to the Churche of GOD, howe pernicious to the common wealth and priuate families, and howe farre from the ſpirite of GOD: forasmuche as thereby the Lorde Jesus is bereft of all his kingly, Prieſtly and Prophetical dignitie, all godlineſſe is ouer throwen, a windowe is opened to all sinnes and wickednesse, to fraude: deceipt, lying, fornication, theft, idolatrie and couetouſneſſe: and after this life the hope of eternall life in immortall fleſhe, and the feare of hel fire are taken from the mindes of men: euery one hauing but a ſparke of godlineſſe, and of the knowledge of Chriſt doeth easily perceiue: ſo that there needeth not heere manye woordes for the confutation thereof. This one thing is briefly to be added, that it may not ſeme woonderfull to any, yf many in our age doe fall into this ſo groſſe an errour. For in ſuche diſagreementes of true religion, men knowyng the Idolatrie of the papacie (the whiche can bee vnknowen to none but too the dulleſt kinde of men) and beeing terrified from the profeſſion of true religion through the feare of perſecutions & troubles, or of pride, plucking away the ſhoulders from vnder the yooke of Chriſte, doe moſte easily fall into that moſte

detestable

detestable errour, which is beautified with the Title of sweete peace and concorde, & is verie plausible through the large promise of liberty. God also is iust wᵗ punisheth this intollerable vnthankefulnes of the worlde against Christ and his word, with such grosse errours, according to that prophecie of the Apostle: Because they receiued not the loue of the trueth, that they might be saued: Therfore god wil send thē strōg delusion, that they may beleeue lies: that al they might bee damned, which haue not beleued the truth but haue had pleasure in vnrighteousnesse. But if any shal more diligently examine the Apostolical prophecies wᵗ are written in the 2. Tim. 3. & 2 Pet. 2. & 3. Chapter: and in the epistle of Iude concerning the last times, shal then be sufficiently armed against that diuelishe peace. We are also admonished in the Scriptures, that true peace is enclosed in certayne limites: least we shoulde be deceiued with some vaine shadowe of peace. For true peace is ioyned wᵗ an vnspeakable knot to faith and charitie: It consisteth also in a good thing, and that also according to Christ: as it is manifest by these words of the Apostle: Nowe abideth faith, hope and charitie, these three. Again, Let euery one of vs please his neighbour in that which is good or in a good thing to edificatiō. Also, The God of pacience and consolatiō, giue you that yee bee lyke minded one towardes another, according to Iesus Christe, that yee with one minde and one mouth may prayse God, euen the father of our Lord Iesus Christe. Away therfore with this newe & cursed peace, togeather with the house & the founder therof which passeth neither for faith nor hope, and is occupied in euil thinges and forbidden of GOD, and shutteth out Iesus Christe. For yf the studie of peace excused not Aaron for makyng a Calfe: nor Saule for sacrificing: nor Peter for dissembling: neither shall these truely escape vnpunished of the Lorde, who vnder the title of peace ouerthrowe

2. Thes. 2. 10. 11. 12.

1. Cor. 13. d 13
Rom. 15. a. 2.
Rom. 15. b. 5. 6.

Exod. 32. c. 22.
1. Sam. 13. 6. 9. c. 13.
Gal. 2. c. 14.

throwe all honestie and religion, especially seeing that the Prophetes in olde time haue vehemently cryed against all promise of false peace. Esay also crieth, Woe to them which call euill good, and good euill: which put darkenesse for light, and light, for darkenesse: who put sowre for sweete, and sweete for sowre. This same people of peace, as they wilbe called, cannot free it selfe from this faulte, whiles that it leaueth those thinges free to them of their owne profession, which GOD in his woorde hath seuerely punished and moste greeuously condempned. Hitherto therefore we hope, it hath beene sufficiently shewed of vs, howe greatly wee ought to take heede of them all, who to the godly that are inlightened with the true knowledge of the Gospell, wyl haue that departing from the impure congregations and superstitions of the Romishe Churche to be vnlawfull

Iere. 8. d. 11. et 23. d. 17. Exech. 13. 6. 10 Iosu. 5. c. 20.

(*)

N. A confutation

A Confutation of the Doctrine of *Dauid George and H. N.* the Father of the Familie of Loue, By M. Nicholas *Charineus, who died heere at London* Minister of the woorde in the Dutch Churche about the beginning of September, in the yeere 1563.

DAVID George, of whom mencion is made before, added to the foresayde argumentes of the aduersaries, agaynst the obseruation of the Ecclesiasticall congregations, that the vse of all rytes and ceremonies instituted of Christe, was simply taken away by him: because that hee (as he thought) executing the office of the holy Ghost, should lead al men into all trueth, and shoulde bryng foorth that which was perfect, and therfore shoulde abolishe that which was but in part. And seeyng that hee fained that his doctrine is moste perfect, more excellent and farre surpassing the doctrine of Christ, as which must be constrained to geue place vnto him: whatsoeuer the scripture witnesseth of mans perfection in the commyng of Christ, al that hee so impudently draweth vnto hym selfe and to his doctrine, that he promiseth vnto him selfe & to his disciples, the ful dominion of the whole world & immortalitie, also perfect righteousnes, yea & that in this flesh, vnderstanding by the name of perfect righteousnes, that same inward affection of the minde, altogeather free from all sence of sinne.

But a

But a certaine chiefe builder of the house and Citie of peace, and a framer of that same glasse of righteousnesse, perceiuing that yet that same full libertie was not permitted vnto men by Dauid George, as he that yet bounde them vnto his person, boasteth that hee hath found out a more perfect doctrine then that was of Dauids: To wit, that whosoeuer dwelleth in the house of Loue, not onely is free from all religion of Christ, but also altogeather from all outward religion and from all holy ceremonies. Nowe he calleth loue that same affection of the minde, by which a man neyther feeleth in hym selfe nor in any other, any euyll or sinne, but all thinges what soeuer they bee, hee interpreteth them to bee good. Now, because the neere kindred of the opinions of both these Antichristes, doe not onely bring to nothyng the religious obseruation of Ecclesiastical congregations, which come togeather in the name of Christ, but also taketh out of the mindes of men, the hope of the life to come in Christe Iesus, and doeth open windowes & doores to al iniquities, I am constrayned to confute it in this place and that in fewe woordes.

First of all I require of both of them, that they woulde playnely proove by manyfest testimonies out of the holy Scripture, that the doctrine of the Gospel of Iesus Christ, must once bee abolished out of the Churche, and a nother more perfect succeede in the place thereof: and if it ought too bee abolished, that it is theirs that ought to succeed it, & to continue for euer. Besides that let them perfourme those thinges in deede which the holy Scripture testifieth shoulde be perfourmed of our Lorde Iesus Christe in his comming to iudgement. And forasmuch as they cannot bring one title to proove those things vnlesse it be amongst men starke mad, and deceiued with the enchauntment of false libertie (For none can lay anye other

other fundatió then that is laide, which is Iesus Christ) and these things not being proued all their dreames must fall: it followeth then that the doctrine of Christ muste bee holden as perfect, & that it is a meere blasphemie and deceipt of the deuill, whatsoeuer they vnaduisedly or vainely boast, of a greater perfection of their doctrine then the doctrine of Christ, & whatsoeuer they promise of the libertie of Ecclesiasticall congregations.

Now in that they obiect, that the holy Ghost was promised, which should lead them into al trueth: it helpeth thē nothing at all, for the scripture which testifieth the holy ghost to be promised, the same also testifieth, that the promise is fulfilled in the disciples of Christ. If one part of the scripture is to be beleued, it is meete that the other also be receiued. That therfore which was performed of Christ Iesus in the disciples 1500. yeeres agoe and more, they vainely dreame to be differred vnto their time. The Apostles were led by the holy Ghost into all truth, asmuche as was necessarie for mans saluation: and the same spirite doeth yet seale & confirme the same trueth in the hartes of the faithfull. And the same scripture also testifieth that the holy Ghost wyl deliuer nothyng differing from the mind and doctrine of Christe, but altogeather the same. Soo Christ said to his disciples: That Spirite of trueth which proceedeth from the father, that beareth witnesse of me. And agayn, It shal teach you al things which I haue tolde you. Also, He shall glorifie me, for hee shall receiue of mine and shewe it vnto you. So the Apostle Peter calleth the holy Ghoste whiche GOD hath geuen the witnesse of Christ. And Paule agreeing in the same saith: None speaking by the spirite of GOD calleth Iesus Execrable. And no man can say that Iesus is the Lorde, but by the holy Ghost. As though he should say, here by a man may knowe, whether any be led by the spirite of God or no, to wit, yf hee loue Christ and his doctrine

Iohn. 14. 6. 16. 17. d. 26. et. 15 d. 26.
Act. 2. a. 4. et. 5. f 32. et. 8. c. 17. et. 4. c. 17. et. 10. 44. et. 11. 6 15.
Rom. 8. c. 16. 2. Cor. 1. d. 22. et. 5 a. 5. Gal. 4. a. 6 1. Thes. 4. 6. 8. 1. Pet. 1. 6 11
Iohn. 5. d. 26 et 4. d. 16. et. 16. 6. 14.
Act. 5 f. 32. 1. Cor. 12. a 3.

trine and ſtudie to promote it. In vayne therefore vnder the pretence of the holy ghoſt, is any other doctrine then of the Lord Ieſus Chriſt hoped for, ſeeing that it is the office of the holy Ghoſt to beare witneſſe of Chriſt, to glorifie him, to teache his woordes, and to declare thoſe thinges which he hath receiued of him.

But if the aduerſaries wil yet further ſaie, that there is mention made in the Scripture of an imperfect and perfect doctrine, and an imperfect one to be deliuered to the Apoſtles, which at the length ſhoulde giue place to a more perfect: according to that: For we know in part & we propheſy in part: but when that which is perfect is come, then that which is in part ſhalbe aboliſhed. Alſo: Nowe we ſee through a glaſſe darkly. &c. We anſwere that the Apoſtle conferreth not the doctrine or Apoſtolicall knowledge, with any other which euer ſhoulde bee reuealed in this woorlde: (For in theſe laſt dayes God hath ſpoken vnto vs by his ſonne: that not without cauſe the time of Chriſt might be called the laſt houre, the vttermoſt and very laſt time, the ende of the world: to wit, becauſe that by him the laſt declaration of the wil of God ſhoulde be made) but hee reſpecteth the woorlde to come after the reſurrection, in heauen, where mortalitie being put of, that which is in part ſhalbe aboliſhed. And in the ſame place the ſcripture ſpeaking of that perfection of man, calleth vs backe to the comming of Ieſus Chriſt vnto vs from heauen. So the Euangeliſt Iohn: When Chriſt (ſayth he) ſhall appeare, we ſhall be like vnto him: for becauſe wee ſhall ſee him as he is. And Paule to the Philippians vſeth theſe woords: We looke for from heauen the Sauiour euen our Lord Ieſus Chriſt, who ſhal chaunge our vile bodies, that they may be faſhioned like vnto his glorious bodie. Alſo to the Coloſſ. When Chriſt which is our life ſhall appeare, then ſhal you alſo appeare with him in glorie. And in the Epiſtle to the Corinthians diſputing of the

1. Cor. 13. c. 9. 10. d. 12.

Heb. 1. a. 2. 1. Iohn 2. c. 18. 1. Pet. 1. d. 20. 1. Cor. 10. c. 11.

1. Cor. 13. a. 9. 10.

1. Iohn. 3. 2.

Phil. 3. d. 21.

Coloſ. 3. a. 4. 1. Cho. 15. c. 1. Theſ. 4. d. 16. 17. 18.

glorie of the faithfull, he willeth them to looke vnto the comming of Christ. And least that any shoulde thinke that the apostle spake of any other time then of the last resurrection, they write that they also shall come to the perfect knowledge & sight of God. Then saith the Apostle, I shall see face to face, now I know in part, but thē I shal know euen as I am knowen. Also, he shall change our bodies. We shal see him as he is, &c. But if the Apostles had respected that time, which our aduersaries will haue, they had bereft themselues of perfect knowledge. Our aduersaries therefore are deceiued, who after the manner of impacient men, wil haue that time of perfection, to come before the season, and woulde drawe it vnto this worlde. But this perfection of knowledge which Paul speaketh of, differeth not by nature and of it selfe from that vnperfect doctrine and knowledge, but onely it differeth in manner, as well in enioying, as also in vnderstanding it. For now we haue neede of sundrie helpes, to atteine to the knowledge of God, and to this knowledge, may alwayes in this life some thing be added: but in the life to come, the same knowlege which here is had of him out of his worde, shal not bee changed into any other, but shal be made perfect by a newe meanes, and shall bee had, by the onely beholding of God. Onely therefore the meanes of obtayning this knowledge shal be diuers and the reuealing more full: Because God shalbe all in all. And that which the Apostle writeth to the Hebrues: Therefore leauing the doctrine of the beginning of Christ, let vs be led forwarde vnto perfection, not laying agayne the foundation of repentaunce from dead workes, and of faith toward God of the doctrine of baptisme, & in laying on of hands, & of the resurrection from the dead, & of eternal iudgement. He declareth not that there shal at length come a time in this worlde, in which there shalbe reuealed a more perfect doctrine then that of Christ & the Apostles: But he calleth the doctrine of the generall mystery of the priesthood of

Christ,

1. Cor. 13. c. 9. 10. 8. 12. Phil. 3. d. 21. 1. Iohn. 3. a. 2.

1. Cor. 15. p. 28. Heb. 6. a. 1. 2.

Chriſt, a certayne perfect doctrine, in compariſon to the firſt principles of the Catechiſme. As are the profeſſion of amendement of life: of faith in God: the doctrine of baptiſme and the laying on of hands: the article of the reſurrection of the dead: & of the iudgement to come: which are as it were the chiefe principles of religion, which generally ought to be knowen and vnderſtood euen of children: when as al do not ſo perceiue the excellencie of the prieſthood of Chriſt. Therefore not vnfitly is it here called perfection of Paule, which perfection hee leaueth not at all to bee declared afterwardes, muche leſſe too Dauid George or any others: but hee promiſeth that hee wil doe it, *Heb.6.a.3.* which he moſt happily performeth in the Chapters following vnto the eleuenth. Heb.6.a.3.

Now we haue proued that the doctrine of Chriſt is to remaine in the Church of God continually, as a doctrine which is moſt perfect, notwithſtanding that which belongeth to the manner of reuealing and perfection of the ſame in the faithfull to be wrought in heauen, where Chriſt our lord ſhal make al his enimies ſubiect vnto him: and further more, that to be more vain then vanitie it ſelf, w̄ our aduerſaries boaſt of the abſolute perfection of their doctrine.

But if further they will yet continue to diſpute, that a more perfect doctrine then that of Chriſte, is to bee looked for, then I woulde haue them by euident tokens to proue vnto me, that their doctrine is it, neyther any other againe to be looked for. For Dauid George hath boaſted that his was the moſt perfect doctrine, & now that preacher of the houſe of loue ſucceeding him, reiecting that of Dauid, attributeth the ſame to his doctrine: and agayne another may alſo conceiue to him ſelfe the like dreame. Therefore wee deſire that they woulde with as plaine argumentes proue their doctrine too bee the moſte perfect, as Chriſt our Lorde hath approued his. If neuertheleſſe they will ſtill pretende that perfection, which wee looke for at the comming of Chriſt, then wee deſire, that Deut.18.21.22

they woulde in very deede perfoyme al those things, which with vndoubted faith we looke for of Christ Iesus, at his comming: To wit, that their bodies may bee glorious like the body of Christ: spiritual, celestial, not any longer subiect to the miseries of hunger, thirst, wearines, sicknes, age, and death. That their women may beare and bring forth their children without griefe of wombe, that all vngodlines being taken away onely righteousnes may raigne, that without the helpe of bookes, admonitions, and such like things, which are dayly vsed, they may obteine the full knowledge of heauenly thinges: and finally that they woulde restore all thinges lost in Adam. But as long as they perfoyme not these & suche like thinges, as assuredly they cannot, it plainly appeareth, that it is a mere bewitching of the minde, or rather an extreme madnes, to beleeue such spirites.

FINIS.

The iudgement of an other godly learned man touching the same matter.

MY very deere & good freende, I cannot answere you so fully as I would in the matter you demanded of me, touching mine opiniō of that sort of men that name thēselues the Family of loue: my tyme is abridged, and my businesses are many, & yet I must say something because you did so friēdly request it. How much I may know of the opinions of that sect, some can witnes with me, that haue been acquainted with my conference had with some of them and with the reading of a good part of their writings: But how much soeuer it bee, this may suffise to iustifie me before the godly & men of vnderstanding for my dislyke of them & their heresie: that they diguyse themselues with a coūterfait tytle, making profession of one thing in woord, & another thing in trueth & deede. They terme themselues the family of loue, but their meaning is that they bee more thē the Familie euē the loue it self: for though they agre not alwayes & in al places with themselues, & sometyme they take this woord loue, as is māded, for loue in deed, yet in other places they take it after the woordes of John, where he saith: *God is loue*, so making themselues, not the householde of God, but god himselfe. This they vouch in many places of their writings, in saying that they are deified, that is made and become gods, & God is hominified, that is made man: not meaning of the incarnacion of Christ, but as they expresse in another place saying, that Adam was al that God was, & God al that Adā was: which woords besides that they contayne blasphemy in them selues, so are they made couers to abuse the simple: & yet for al that, this may not bee their name whereby they will be called, that is they will not be called gods nor godified, nor loue, but only the Family of loue. Thinking by this

meanes sooner to allure the simple, whereas otherwise if they should intitle themselues Gods, & desire to be so called, they would cause al the worlde to abhorre and detest them, as they iustly deserue. This name is but a new coate shapen of some bodging workman, that knew not how to take the true measure of their bodie: their olde coate becommeth them better. They are in truth the Libertines, those ancient loose lyuers, for they lyue as they lyst, no law of God or man to controll them, as men vnder no law, for they are men in deede, as they professe (beleeue them if you wil) that cannot sinne. And therfore of the law they make none account, the Gospel serueth them to as little purpose, they take scorne to aske forgiuenes of sinnes at Gods hands, yea they say, that whosoeuer prayeth as Christ hath taught vs, argueth himselfe of imperfection. Christ gaue that precept to his disciples, whē they wer yonglinges before they had receiued the holy Ghost: & after those abundant graces receiued and as they expounde it, after that they were deified, it is not to be sayd they euer prayed. And as their opinion is for prayer, so is the practise of their lyfe, they hold they may doe all things yea the grossest sinnes that wee make account of, and yet in doing & cōmitting them they cannot sinne. How we may accoūpt of them S. Iohn telleth vs, *He that saith he hath no sinne, is a lyer*, if they went no further, they were lyers, but he that saith hee cannot sinne what rekoning shal we make of him? This is their loue and their louely sect. And while they stand thus affected for the second table, is there any meruaile that they stand as euilly minded in the first? They cary lyke minds towards al religions whatsoeuer, the Turk, the Iewe, the Barbariā, the Papist, the Arriā, the Pelagiā, as wel welcome to them as the professors of the trueth of God: they say we haue marred al with making these differences: were it not for these diuersities of names whereby we maintaine dissentions, their familie would be spred ouer the face of the whole earth. And surely I beleeue it, for if all men could be perswaded that sinne were no sinne, if the iudgemēts

of

of God were remoued from their eyes & hearts, if they coulde ſo baſely eſteeme of Chriſt and ſaluation wrought by him, as theſe men doe, if they could be perſwaded, that there were no neede of inuocation and exerciſe of godlynes, I doubt not but the whole worlde woulde quickly become a louely familie. I coulde neuer yet heare of any mã that there was any exerciſe of religion amongſt theſe people: I coulde neuer heare of any due preaching of the worde, or receiuing of the Sacraments: how they ſpende their tymes in their priuate aſſemblies, it would be knowen. But this I am ſure that put licentiouſnes of ſinne a part, there is nothing taught or donne in their conuenticles, that might offend the horribleſt Heretike that euer was. Wherin they take a courſe fit for themſelues & meete for their purpoſe, a man may bee a ſcholler amongeſt them xx. yeres before hee ſhall vnderſtand one principle of Religion: nay they will not drawe their doctrine into principles: ſaue only this that is their firſt and principall grounde, that who ſo will be a follower of them muſt become a God, and he muſt loue. I might here enter into a ripping vp of their writings, & of the manner they vſe in teaching, which is cleane contrary to the way that God hath taken to teach his ſeruantes & children, being as darkſome & voide of clearnes of vnderſtãding, as their profeſſion it ſelf is: Whereas the doctrine of chriſt is lightſome, & ſo lightſom that it geueth light & vnderſtãding euen to the ſimple. But I muſt of neceſſitie forbeare to enter into this diſcourſe, becauſe my leaſure is ſo ſmal, I muſt forgo to ſpeake of this thirde prophet of the worlde, ſent to preach foorth the newe Goſpel of the newe Kingdome. Moſes was one, and Chriſt the ſeconde, ſo confeſſed alſo the Turkes, but the thirde to them was Mahomet, and the thirde to theſe is H. N. The firſt prophet that euer came into the worlde that had no name, whether of theſe two laſt Prophets is the better I cannot ſtand now to diſcuſſe, only I wil ſay this ſhortly and in few wordes, that by many good conjecturall and probable reaſons I could prooue that Mahomet is the better:

But I wil let them go both: for this present, it may be god will giue me some tyme, when I may with more leasure set downe to you what I finde in their writinges and what thereafter I iudge of them. In the meane seasō I pray to god, to open their eyes, that they may see their errour, and to keepe all other from going a stray after them, so forsaking their L. and Sauiour. To this true euerlasting God who carefully watcheth and in great mercies ouer his children, I leaue you, whose holy spirit be alwayes with vs, to leade vs and keepe vs in al trueth. From the Court at Whitehall the 26. of June

1579.

Your poore friende alwayes assured

L. T.

Errata.

Fol. 2. pag. lin. 9. for iuddgement, reade iudgement. Ibidem. for, past, the. reade past. The. Follio 9. page 2. line 13. for, blasphemies. The. reade blasphemies, the. Fol. 10. pag. 1. li. 18. for, tha are no, read that are not. Ibidem lin. 20. for recompeuc read recompence. Fo. 11. pa. 2. li. 15. leaue out &. Ibidem lin 13. for the, read that Fo. 17. pa. 2. marg. li. 2. for head, read sede. Fo. 18. pa 1. li. 17 for be, read the, Fo. 20 pa. 1. li. 25. leaue out finde, in the same line for, shall them, read shall finde them. fo. 21. p. 1. l. 5. for vvork read vvord. fo. 25. 1. l. 6. for ei-that they may receiued, read either that they may be receiued. Fo. 26. pa. 2. lin. 9. for follovving. Hovv, read fallovving, hovv. Fo. 27. pa. 1. li. 17. sauing for saying. Ibi. pa. 2. li. 29. for it is our, read it is in our. Fo. 28. pa. 1. li. 19. for that vvil, read they vvill. Fo. 32. p. 1. li. 31. for haue receiued read haue so receiued. Fo. 33. p. 2. li. 30. for vvith, read vvhich. Fo. 38. pa. 1. li. 4. holinesse for holie ones. Ibi. li. 30. novv did, for vvho did. Fo. 43. pa. 2. li. 2. leaue out are vvoful in hart. Fo. 48. p. 1. l. 3. of true for of the true. F. 63 pa. 2. l. 32. they that for that they. Fo 68. pa. 2. l. 35. arrested for vvrested. Fo. 70. p. 1. l. 2. leaue out vvhich. Fo. pa. 1. l. 35. ommitted for committed. Ibi. p. 2. l. 1. vvalking vnto the vvord, for vvalking in obedience vnto the vvord. Ibi. p. 1. the last line I in deed for Indeede. Fo. 72. pa. 1. li. 6. bodybe) for body) because. Fo. 75. p. 1 li. 33. as that for that as. Fo. 81. pa. 1. li. 20 me for vve. Fo. 82. p. 2. li. 32. dispositions for depositions. fo. 83. pa. 1. li. 35. quotidide for quotidie. fo 87. pa. 1. li. 21. spelaking. for speaking.

A Sermon preached at Paules Crosse the Fryday before Easter, commonly called good Fryday, in the yeere of our Lorde. 1576. By Iohn Knewstub.

IT is thus written (right Honourable and well beloued in our Sauiour Christ) by the Apostle Saint *Paule*, in the seconde Chapiter of his Epistle vnto *Titus*.

11 The grace of God, that bringeth saluation vnto all men, hath appeared,

12 And teacheth vs, that we should denie vngodlines, and worldly lustes, and that we should liue soberly, and righteously, and godly, in this present worlde.

13 Looking for the blessed hope, and appearinge of the glory of the mightie GOD, and of our Sauiour Iesus Christe,

14 Who gaue him selfe for vs, that he might redeeme vs from all iniquities, and purge vs to be a peculiar people vnto himselfe, zealous of all good workes.

15 These things speake, and exhorte, and rebuke with all authoritie.

This text doeth deuide it selfe into foure principall partes, The firste parte commendeth a Teacher vnto vs, in these wordes: The grace of God that bringeth Saluation, hath appeared and teacheth vs. The se-

conde, declareth what it is that hee teacheth vs, to wit, To denye vngodlineſſe and worldly luſtes, and to liue ſoberly, and righteouſly, & godly in this preſent worlde, wayting for the glorious appearing of Ieſus Chriſte.

The thirde, noteth what coſt and charges the Sonne of GOD Chriſte Ieſus our Lorde and Sauiour was at, to haue vs good Scholers, and to profite well in this doctrine, and is contained in theſe wordes. Who gaue himſelf for vs, that hee might redeeme vs from al iniquitie, and purge vs to bee a peculiar people vnto him ſelfe, zealous of good woorks.

The fourth and laſt parte, deſcribeth the order of this Shoole, and the manner of teaching and training vp of Scholers, in theſe wordes: Theſe thinges ſpeake exhort, and rebuke with all authoritie.

Concerning this Teacher (to reſolue you in fewe wordes.) It is the Goſpell of GOD, whiche is the power of GOD vnto ſaluation, for ſo many as ſhall beleeue it: And therefore may well bee called the grace of GOD that bringeth ſaluation. The comparing of this verſe, with the nexte before, wil let you plainely ſee, that it can not otherwiſe bee ment, then of the woorde of ſaluation, the Goſpell of Ieſus Chriſte: Which for iuſt cauſes, is commended vnto vs vnder this glorious title of the grace of GOD that bringeth ſaluation. It is the Goſpell then, that teacheth vs to deny vngodlyneſſe, neither doeth it onely tell vs barely and nakedly what is to be doone, But with ſweete promiſes allureth, and with great perſwaſion and moſt louing councell and aduiſe, doeth exhorte and prouoke vs therevnto, craving, beſeeching, and intreating vs to yeelde and conſent: not leauing out any thing, that is likely to further the matter

ter that is in hand.

The nature of man beeing (as it is) desirous of knowledge, howe can bee but bee welcome vnto vs, that professeth to teache. If there were no more but the name of a Teacher, it were inough to driue vs to some consideration for the good intertainment of him, Albeit we had neuer seene nor heard the manne before. But when these Teachers bring giftes with them, the better to perswade, and when those become Teachers and perswaders, to whome for all our welfare and happy estate, wee are wholly beholden, may there aduise possibly (thinke you) bee neglected, and not esteemed of any, who hath but the least sparke of humanitie or good disposition in him? And beholde the grace of GOD that bringeth with it our saluation, teacheth and intreateth vs, to deny vngodlynesse, and worldly lustes: and to liue soberly, righteously, and godly in this present worlde.

If you like Teachers, that perswade and enter into the heartes of men by giftes, you can not mislike him I am wel assured, that bringeth no lesse gift then your saluation. If giftes doe commende, I thinke he is sufficiently commended vnto vs, and most true it is, that giftes and benefites, canne not but commende their Maisters that bring them. Salomon sayth, That a gift laid secretly and closely in the bosome of him that is offended with vs, is able to asswage anger when it is growen so stronge, that it may bee saide to haue sinewes and bones. Hee sayth more and besides this, That a rewarde is as a precious stone, it prospereth and preuaileth, whethersoeuer it turneth. Rewardes and giftes receiued, holde a man as captiue and Prisoner vnto the giuer, so that hee is scarce his owne manne, but seeth with an other mans eyes, and dealeth with an other mannes handes,

Prou. 21. 14

Prou. 17. 8.

for he who commeth commended vnto vs by some reward and gifte, is able, as it were by some inchantment, to set what coulour he will vppon his matter, and that so cunningly, as the wisest man that is of vs all, shall not bewray it. For doe we not reade in Deuteronomie, That re-
Deut. 16, 16. wardes blinde the eyes of the wise, and peruerte the woordes of the iust. And this is the cause, why in that same place, the Iudges are forbidden to take rewards, for such is the corruption of man, that he will not stick to perswade his euill cause, by those meanes, if hee shall vnderstande that the Iudge lyeth any whitte open on that parte. But this infirmitie of man, who oftentimes furtereth his euill cause by giftes, may not so preiudice the holie Ghoste, who is without all suspecion to commende euill causes vnto vs, but that it shall be alwaies lawfull for him to vse what way of perswasion as shall best like him: yea to enter vppon vs euen by giftes, and to cause the grace of God bringing with it our saluation, to intreate vs to deny vngodlines, and worldly lustes: to see if that which is so pearcing of it selfe, be able to touch vs: that which perswadeth so greatly, be of force to preuaile with vs: that which often times speedeth in euil matters: may finde fauour with vs to promote the best things. For what hath he not obtayned among men, that by giftes hath continued to perswade. and among gifts, there is some diuersitie, some be more able to moue vs, then others are: some perswade more effectually then others doe: For those benefites, haue alwaies beene regarded aboue the rest, that haue drawen vs out of some great daunger, or haue comforted vs in some great extremitie. the memorye of such, is wont to be of greatest continuance, & of moste thankful remembrance with vs. Whē Dauid would perswade Bethsabe his wife, that Salomon should be king after him, and put her out of all doubt, that shee neede neuer to feare the matter any longer, hee pledgeth for the assuraunce of his

worde,

woorde, his thankefulnesse vnto God, for suche benefites, as coulde not but binde his obedience: That is, his often deliueraunce out of trouble. As the Lorde liueth (sayeth Dauid) who hath brought my soule out of aduersitie, Salomon thy sonne shall reigne after me. 1. Reg. 1. 29

The benefites are not lightly regarded, that are receiued in aduersitie: For the present sense and feeling of the misery, doeth greatly enhaunce the price thereof: And therefore Dauid tooke away all occasion of doubting, when he pawneth for assuraunce of his woorde, so great a matter, as was his thankefulnesse for deliueraunce out of aduersitie: For it coulde not be, that hee shoulde forget to rederme so great a gage. And in this highest degree of giftes, commeth this benefite commended vnto vs, for it is the grace of GOD that bringeth saluation: And bringing of saluation, procureth our estate to haue beene damnable before. It is not only misery then, that wee were plunged in before this benefite came, but a miserie of miseries: for wee were holden vnder the thraldome of death and damnation. Suche a benefite deserueth thankeful remembraunce, it speedeth, where any perswasion will preuayle: Suche a gift, a man woulde thinke, shoulde finde fauour, and prosper whither so euer it turneth. Hauing succeeded so great and greeuous a miserie: how can it, but haue the taste of most bountifull and sweete mercy? We may learne by this that hath beene saide, what the cause is, why the holy Ghost saith not simply. The Gospel teacheth and exhorteth vs: but saith the grace of GOD, which bringeth saluation, teacheth and exhorteth vs: for it is the Gospell that hee meaneth, and yet he calleth it the grace of GOD that bringeth saluation: to make vs more mindefull of the matter. This maner of perswading by giftes and benefites, vsed of the holy Ghoste: may learne vs a profitable lesson, howe to withstande temptations vnto sinne what so euer: to wit,

by keeping freshe in memory, the seuerall benefites of GOD towardes vs, making them as Bulwarks, against our sinfull assaultes, so that when they allure vs, we may thus aunsweare them, the GOD, who hath redeemed my soule from all aduersitie, doeth forbid it mee: The grace of GOD to whome I owe my saluation, doeth deny it vnto mee: the goodnesse of that GOD, of whome I haue receiued life, health, honour, wealth, deliuraunce out of these and these troubles, preseruation from the murtherer, euill tongue, and slaunderer, doeth desire mee, that for all the good wil that euer hee hath borne mee, I woulde not consent vnto it.

If any Prince shoulde by speciall pardon, deliuer a Subiecte from death, that by Lawe and Justice had deserued it, and after aduaunce him to some place of honour in the Lande: harde and vnthankfull were his heart, if those suites especially of the Prince, whiche broughte with them the remembraunce of this mercie for their better entertainment, shoulde nothing bee regarded: and in very deede, the benefits receiued from our GOD, should be notes of remembrance vnto vs, for his seuerall suites againste sinne, and shoulde bee alwaies at the Elbowe iogging of vs, to remember him, when sinne woulde pull vs from him. And with these or suche like speeches to sounde in our eares: that Lorde that tooke thee off the Ladder, when the sentence of euerlastinge death had passed against thee, biddeth thee nowe remember him: that GOD who hath picked thee out of so greate a multitude, that continewe in their infidelitie, hardnesse of hearte and obstinacie, and blessed thee with speaciall knowledge, comforte and confidence in him, nowe willeth thee not to forgette him. It shall bee profitable for vs, to beeholde

this

this in practise, whiche nowe in doctrine can not but delight vs.

Ioseph, warring with the wicked attemptes of his Mistresse, who woulde haue intised him to committe wickednesse with her, beareth off all her wicked assaultes, with this armoure. For the verie remembraunce of his Maisters good will, and benefites towardes him, withdraweth him so, that hee dare not consent vnto her shamefull demaunde, euen in respecte of the iniurie, that hee shoulde doe vnto a Maister, so good and well deseruing at his handes. Beholde (sayeth Ioseph vnto her) my Maister knoweth not what hee hath in the house with mee, but hath committed all that hee hath into my hande, there is no man in this house greater then I, neither hath hee kepte anie thing from mee, but onely thee, because thou art his wife. How then can I doe this greate wickednesse? *Gen. 39. 8.*

The benefites of his maister towardes him, seeme so great a matter in his eyes, that hee woulde learne of that impudent and shamelesse woman, if impudencie it selfe coulde happely finde out any colour of reason or excuse, for so greate and grieuous an offence: Howe then (sayth Ioseph, after hee had recited the great kindnesse of his maister) can I possibly doe so greate wickednesse? not thinking otherwise, but that shamelessenes it selfe, woulde blushe at such vnkindnesse, and vnthankfulnesse, as that was, and with shame inough begin to giue ouer, as one who had nothing more nowe to answeare, in so foule a matter. There is no man so base, but in respecte of some benefite receiued from GOD, hee speaketh that sometimes in his heart, which Ioseph vttereth in woorde: to witte there is no man greater then I: but there are fewe that inferre thereuppon, as Ioseph did, howe then can I doe such wickednesse against him,

that hath made me the greatest. It were a godly aduantage had of Pride, to make this gaine of our mounting and aspiring thoughts, which would perswade vs, that we be the greatest: and thus to replie vpon them: If I be such a one, howe then can I lie sleeping in securitie, ignorance of God, and his woorde, malice, and vnmercifulnesse: being sworne enemies to his Kingdome, that hath thus aduaunced me? You see by this that hath been said, what is the vse of God his benefites, euen to be the bane of vngodlinesse, and to smite thorowe this olde man of ours, this corrupt nature: directing the Speare of God his grace, euen to the heart roote of Sinne, when it stirreth within vs: So that sinne shall no sooner put out the heade, but we (calling to minde some one, or other, speciall benefite of GOD) shall bee redie with that same weapon of his grace, to runne vpon it, and wound it at the heart. Therefore we see what necessitie lieth vppon vs, (except we will exceede in all vnthankfulnesse) to yeeld our selues obedient scholers vnto this Teacher: euen the grace of God, which bringeth saluation.

Hauing spoken thus much of the Schoolemaister, order requireth to tell you what the lesson is, which this good Scholemaister, would so gladly learne vs, and that is this: To denie vngodlinesse and worldly lustes, and to liue soberly, iustly, and godly, in this present worlde. Let vs see what this great grace requireth of vs, euen deniall of vngodlinesse, and worldly lustes. Thus doeth the spirite of God beginne with vs, for wee are so wretched and wicked matter, that we must be weeded ere anie thing may safely be sowen or planted in vs. This monsterous contagion and Leprosie are wee admonished of, in the order of teaching, vsed by the holie Ghost, generally throughout the scripture. In the morrall law, almost all precepts were negatiue: Thou shalt do no murder: Thou shalt not commit adulterie: Thou shalt not steale. &c. to declare that the chiefe

goodnesse

goodnesse of a Christian, is to haue conquered most euill in himselfe: and that man to be the best, that hath drained his corruption most: I meane, that hath driuen most corruptiõ, out of himselfe, and holden his affections in most subiection and obedience. Dauid demaunding howe hee may doe good of a young man, setteth out his meaning in these woordes: Wherewith shall a young man cleanse his wayes? *Psalm.* 119 Iob after he hath greatly commended wisedome, not finding anie thing of sufficient value to esteeme it by, nor any creature that can point out the place vnto him, and say, here is the breede of it: in fewe woordes closeth vp the matter, and saith: to depart from euill is vnderstanding: *Iob.* 28 So that a man, who doeth not weede euill out of him, can neuer looke for anie good of that he hath sowne. But let vs come vnto the particulars: we must denie vngodlinesse. What vngodlinesse is, I cannot better tell you, then by opening who be vngodly men, as they are described at large in the 21. of Iob. They say vnto God depart from vs, for wee desire not the knowledge of thy *Iob.* 21 wayes, who is the Almightie that we should serue him? and what profite shall we haue, if wee pray vnto him?

The first note of them is, they say vnto the Lorde depart frõ vs. Not, that they are growne to such wickednes, as that this should be the speech of the tongue, but the affection of the heart: neither yet that simplie they would haue God go from them, but that they would meete him, and be acquainted with him, without his woorde: For they say, We desire not the knowledge of thy wayes. That this is the true meaning, that they do not otherwise put ꝑ Lord from them, but because they would not deale with him in his woordes is apparant in the next Chapter: where Elephas reputing Iob among the vngodly, and willing him to acquaint himselfe with God: vseth these woordes: Receiue the Lawe at his mouth, and lay vp his woordes in thy *Iob.* 22 heart. The Lorde may not bee deuided from his Lawe

for that is to transforme him, and to sunder him from himselfe, his wisedome being a part of himselfe, and to make an Idoll of him. Yet is nothing so common, as to do those dueties of seruice which perteine vnto him, or vnto our brethren, without consulting or conferring with the worde. For to let the Papistes alone, who doe transubstanciate the worde, both into a forraine tongue, and also into a straunge sense: Howe manie be there among vs, that goe into great matters at aduenture (as they say) euen led by the common & ordinarie course of custome, because they haue been so accustomed, notwithstanding that Salomon doeth teach vs, not to let thoughtes tarie in the heart, but such as haue beene placed there, by councell and authoritie from the worde: and so doeth he thinke also of warre, and chargeth vs, that we should not enterprise it, but by counsell from the worde? Which both of them, might seeme of duetie to pleade priuiledge, and to claime pardon in regarde of the sodaine comming, and vnaduised bursting out of them. Prou. 29. 18.

Nowe when it commeth to passe, that we are particularly pressed by the worde, to let goe anie pleasure or profite, that we haue long inioyed, who seeth not then, howe with full mouth we crie, depart from vs, wee will none of thy wayes? Then you see there is no remedie, but we must holde the Lorde fast to vs in his woorde, for it hath beene alwayes the commendation of the godly, to haue walked with God. We are not saide to walke with God according to his infinit Maiestie, and essence, neither yet in that sense are we sayde to depart from him, for his diuine being, doth not shewe it selfe vnto creatures, neither is he visible vnto vs, but he hath drawne nie vnto vs in his worde, and wee must walke with him by that. For how shall we feare that corruption, that is so naturally ingraffed in vs, if his presence doe not fray vs from it? And what Christian, who anie whit hath knowne his owne infection, dare but once dreame, that his presence by his word, should not be great-

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ly needfull, to awake him often, and to rouse him out of the sleepe of sinne, while he vnderstandeth by the word euer & anon: that the Lord goeth quite contrary to him, and is departed altogether from him. We are therefore to question with the word of God: how fareth it with me in this deed? am I gone from my God? haue I in displeasure taken my leaue of my Lord? haue I driuen my Sauiour farre out of my sight? Can it be well with me, while my God turneth his backe on me? But when men liue without remorse of conscience, while they cannot abide once to looke vppon themselues, in the glasse of God his word, while it is death for them, once to examine their doinges, doe they not say depart from vs, we will none of thy wayes? When Ieremie the Prophet in his 8. Chapter, woulde note out the desperate state of the people in his time, bee setteth no other marke vppon them but this: There is no man that saith what haue I done: but euerie one turneth to their race, as the horse rusheth to the battaile. Then there is no way, vnlesse we would ioyne with this desperate people, but that we must still holde God before vs in the light of his worde, and often come into his presence, while wee take at sundrie times the accountes of our doinges by the worde: accounting not onely with the worde of God, for the generall duties of Christianitie, but also for the seuerall dueties, that our particular calling and place doth bind vs vnto. We must needes conclude then, that vngodlinesse reacheth further then to Turkes, Atheists, and Papistes, who set the Lorde cleane beside his woorde, euen to those which without remorse runne on, without any presenting of them selues and their deedes, before the presence of his worde, which the Lord seeth to be so necessarie, as that we can not want it, being otherwise as vntowarde scholers, that will do nothing, when their maister his eye is not vpon them. Therefore let vs all in the feare of God pray that we may haue loue vnto the worde, and liking to be in

Ierem. 8.

Esai. 30. 1. 2.

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Ierem. 8.

Esai. 30. 1. 2.

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the sight of our God, which is, when wee haue our lust and longing, to be vnder the gouernment of the Gospel. This is it, that Salomon spendeth so muche time about, in the Prouerbes: vrging still, that Wisedome must delight vs, and finde some louing entertainment with vs: and that we neuer so please our selues in our towardnes, as to imagine, we coulde long want this necessary helpe of his presence. Vnto this familiar conuersation with GOD, in his word, he promiseth al blessings, and deliuerances from the greatest daungers. We must deny this vngodlynesse, that speaketh these wordes vnto the Lorde: Depart from vs, for wee desyre not the knowledge of thy wayes. What wickednesse were it, either with the Papist, to set a visour vppon the Lordes face, and to make him looke as we list: either els with the secure and careless Christian, to let him looke as he liketh, so we neede not to looke vpon him? The Lorde hath planted the ministerie of the woorde in his Church, not onely to teach vs barely, but also to comfort vs in our iourney, and to quicken vs in our dueties, yea, and to feare vs also from sinne.

Prou. 2

Who is the Almightie that we shoulde serue him? This is a seconde note of vngodlinesse, an vsuall speeche of vngodly hartes, howesoeuer the tongue be cleare of it. For in deede they haue no inward acquaintance with him, neither doe they in trueth see any such desertes towardes them, why they shoulde be seruantes vnto him. The benefites they haue, they see them cõmon with other, but as for any special regarde had of them, they doe not vnderstande of it, and while they see nothing in God towarde them, but that is general vnto all, they ascribe nothing vnto him, but a general kinde of goodnesse, which they take to be indifferẽtly cast downe among men: to be taken vp of so many as wil. Besides this, they neuer acquaint them with the sight of their sinnes, & the desert therof, which should leaue them

them into a misliking of themselues, and let them see other wages then benefites, to bee by all equitie and right due vnto them. Thus it falleth out, that they would haue him shew, wherein he hath so bound them, as he might demaund so great things of them: as if they should call for a reckoning, to see what is come in, seeing the charges arise so great, and the dueties layde vpon them, so manie and diuerse. Thus while the vngodly receiue benefits, but not as tokens of fatherly affection, while in the vse of the benefite, they are no whit confirmed in the peculial care & affection, which hee beareth his elect, they cannot but say: Who is the Almightie that we should serue him? What token haue wee of his speciall good will, why wee shoulde in such difficult matters serue him, and with such daunger attende vppon him? For in verie deede, hee that shall gette out more then ordinarie seruice, had neede see more then common good will in him, who shall exact it. They enioy the benefite as other doe, but so, as they doe repose them in it, and returne no speciall thing into the accountes of the benefactour, whereby they might knowe he maketh an other reckoning of them, then of the common sort: euen such as a louing father doeth of his owne sonne. Moreouer, their sinnes are seldome or neuer in their sight, I meane with this consideration, that in iustice they doe deserue, not onely the stopping of the course of his grace: but euen to haue let in vppon them, the floudes of his wrath. Which thing if it were truely seene, could not but sette a great price vpon those benefites, that come in ouer such desertes. The minde of the giuer, commendeth not the gift with them, for they see not so farre: they ioyne them not as seales, to his letters of free grace, I meane, to the free graunt of his grace: notwithstanding, wee bee forewarned of this deuiding of them, and so straighely charged to vnite them: Beware least thou saye in thine heart, my power, and the strength of *Deut. 8. 17, 18.*

of mine owne hand prepared me this aboundance, but remember the Lorde thy God. For it is he which giueth the power to gette substance, to establish his couenant, which he sware vnto thy fathers, as appeareth this day. Is it not a great villanie, to taste so liberally of his benefites, and yet to perswade vs so sparingly of his good will? to haue so friendly dealing with his giftes, and so little liking of him self, that when we haue deuoured so manie benefits, we shoulde inquire of the Almightie, who he is, that wee shoulde serue him, as if yet we had seene nothing, to binde our seruice vnto him? Can there be more vnkindenesse, then in so manie benefits bestowed, to gaine no good will? so manie benefites to be let out, and no good will to come in with them againe? That wee may the more clearely see into his good will, and free mercie through his benefits, we must be brought back now & then vnto our sinnes, and the iust deserues thereof. For then shall we recken them to be benefites in deede, when we see what doings they haue succeeded, and beene ioyned withall. Thus allayeth Moses the pride of the people of Israel, and getteth GOD his due honour among them in the ninth of Deut. Speake not thou in thy heart, (after the Lorde thy God hath cast them out before thee) saying, for my righteousnesse the Lorde hath brought mee in, remember and forgette not, howe thou prouokest the Lorde GOD to anger in the Wildernesse, since the day thou diddest depart out of the lande of Egypt, vntill yee came vnto this place: ye haue rebelled against the Lord. He calleth to minde sundrie of their grieuous transgressions, particularly reciting the time and the place. By these rules let vs trie, who in matters of any weight layd vpon them by the Lord, are lyke to returne this answere: Who is the Lord that I should serue him? Euen so manie as doe finde, no sweetnesse nor taste in him by

Deut.9.4.

by his benefites, as are no more confirmed by his blessings, in his fatherly affection towardes them: such as get thereby no strength of fayth: such as doe not holde themselues, the more bounde vnto him: as are not the more delighted in him: as are not the more desirous to walke worthie of him: as finde not their heart the more ioyfull in him: as finde them no better minded to his lawe, to the which hee hath set ouer his owne loue: euen those I saye, that dwell in the benefites, and so they haue their desire, they holde that their heauen, and their happinesse: that looke no further then the benefite, that stay vpon it, and inquire no further whether God doe loue them, and is become a father vnto them, so as they may account vpon his benefites, as giftes from a louing father: those that thinke themselues then to vse his benefites well, when God and all goodnesse is the furthest from their minde: those that can finde no taste in these temporall blessings, vnlesse the mention of him who giueth the taste and sauour vnto them, be indented and conditioned withall, to depart farre from them, for that time which they haue to vse them: those that will neuer set their sinnes in sight, that they may further the account of the benefite, and the good will of the benefactour. Wee must denie this vngodlinesse, that yet demaundeth, Who is the Lord that we shoulde serue him? after so long vse of his benefites.

Now would I know, where we might haue a place for them, that are lesse acquainted with him, then they were manie yeares a goe, who haue lesse comfort in his worde, lesse Religion, lesse obedience, lesse good conuersation: as for them that take his benefits, and with them doe warre against him, the place is taken vp alreadie in the nethermost pit, if the Lord giue not great repentãce: therfore brethren for Gods cause, let vs hasten our better acquaintance with him, who by benefits, hath so long time commended himselfe vnto vs, & let it be our shame that he should thus long

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be a ſtranger vnto vs, that of ſo long time hath had ſo louing dealing with vs. Let vs ioy more in his delightes, ſet our hartes more vpon that he commaundeth, and commendeth vnto vs: ſo ſhall wee come out of their rancke, which in hart ſay: Who is the Lord, that we ſhould ſerue him? Which men by his benefites, haue receiued no earneſt of their ſaluation, no pledge of any ſpeciall good will, no aſſurance of true ſafetie, no delight in his loue, no more familiaritie with him, nor greater comfort of him: who are no more drawen out of the worlde, and her delightes to folow him, who hath in ſo ſundry giftes, witneſſed his good will: called them vnto him, & pledged theſe as earneſtes, that his owne glory abideth for them.

Now would I ſee where we might ſet them, if not in his ranck who haue ſo often been fetched vp from the loue of the world, by ſo many meſſengers of Gods mercie, and yet haue ſo litle ioy to be aboue, and ſo hungerly purſue the pleaſures and profites here belowe, as yf they had neuer (no not in meditation) had the ſight of any other delights. The benefites then leade vs vnto the Lorde, when in them we ſee him to be our father, and make the more haſt to come to him, hauing an eye to the endleſſe life he calleth vs vnto: Comming more in deſire from theſe things here belowe, and getting more holde, and more hope aboue: ſhewing aſwell in proſperitie as aduerſitie, that we are not wedded in our luſte and deſire, vnto worldly goodes, in wealth, by not being letted by it, to folowe the way that God doeth ſet before vs, nor yet to deale mercifully with our neighbours, and to walke humbly with them: And in affliction, by holding our ſelues well contented, in ſo much as we want not him, who is a plentifull portion, and the beſt heritage.

The laſt note of vngodlineſſe is this, they ſay, what profite ſhall we haue if we call vppon him? Theſe are no ſpeaches of the tongue, as I haue ſaide before, but the

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lence of the hart. No man so euill that maketh not some reckoning of his prayers, howe some doe value them, wee can not be ignorant. The holy Ghost when he hath reproued ỳ people, for their outward worship in sacrifices, willeth them to call vpon the Lord in the day of trouble promising that he wil heare them, & they shal glorifie him: making prayer a special worship of God, & setting it before the outward sacrifices, in the 4. of Deu. it is made the peculiar prerogatiue of the people of God, because there are none in suche a case as they be, who haue their Gods so nigh them, as our GOD is nigh vnto vs, in all that wee call vnto him for. Then must it needes be, that they are in an euill taking, that see no fruite of their prayers: it being the speciall blessing of the people of God, to haue him nigh in their praiers, by graunting their petitiõs. But forasmuch as it is saide to be the voyce and affection of the hart, and no man being asked, will geue out so slenderly of his praiers: Let vs come to a further examination of it. The most sort of men, haue no profite by their prayers, because they make not conscience to know & do those things, which the Lord by his word hath reuealed, to be pleasing in his sight: Whatsoeuer we aske, (sayth S. Iohn) we receiue of him because we keepe his cõmaundementes: and doe those things which are pleasyng in his sight. No maruaile thẽ yf those be farre from hauing their prayers heard of the Lorde, who haue neither knowledge nor liking of his woorde. And a great sort of others, who in profession haue receiued his worde, when they want any thing, if they see meanes how to come by it, either pray not at all, but forthwith vse the meanes: either els, if they pray, it is but of fashion, as being in their iudgement sure & safe already: If they se no likelihoode to atteine it, being without hope, they let prayer fall. So if any thing fall out, where there was the worke of an ordinarie meane, it stoppeth betwene God and his prayse, and darkeneth the light of prayer:

Psalm. 50

Deut. 4

1. Iohn. 3. 22

If otherwise any thing come, where prayer for want of faith was let downe that is put ouer to miracle or fortune: therefore in hart & of experience they cannot say, that they are any whit beholding vnto their prayers. But wee learne in the booke of GOD, that the godly pray in matters moste harde to be brought to passe, and most vnlikely in regard of any vsual and ordinarie meanes: and yet are heard, and geue him the praise. There are named in the 107. Psalme, diuers matters that seeme to be meere casual, cõming without al meanes, yet prayed for, graũted, & with praise returned to the geuer: & vnder those are al other also vnderstoode, that may be thought to be as casual. There is mention made of the Mariners in the Sea, tossed with tempestes, nowe hoysed vp, now plunged downe, tyll their heartes faile within them: yet when they pray vnto the Lord, they are hearde of him, & then do they geue him thankes. Other casuall chinges are mentioned, and al comprehended. But in the last verse the holy Ghost, maketh it only the wise and godly mans worke, to vnderstande this, in trueth to comprehende it, and by true and inwarde assuraunce thereof to geue him the praise for it. The vngodly therefore in ordinarie chinges, are hindred by the meanes: in extraordinarie, they see nothing but chaunce: and therefore they say, What profite shall wee haue yf we pray? The children of GOD, knowe that nothing is pure vnto them, vnlesse it be sanctified with prayer: and therefore they resorte to him in all their necessities by prayer. They poure their griefes into his bosome, with desire to obtayne, that they might praise his mercies, and they surely finde, if they continue asking, either deliuerance, either els a tollerable condition: which doeth assure them, that it is not in vaine to seeke the Lorde, and that the ende wilbe happy. Prayer for benefites, acknowledgeth God to be the geuer, and maketh prayse to be geuen in trueth: Not to pray to GOD, is to

Psalm. 107

1. Tim. 4

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be an vtter enimie to his glory: not to pray particularly, as necessitie requireth, is to enuie him and his praise, and the practise of Dauid (in particular considerations making his prayers and Psalmes) doeth reproue it. The Papistes take Gods grace to be throwen downe indifferently. And men not experienced of his goodnes particularly, must needes thinke, that hee hath put all thinges vnto a generall gouernment, for as for any particular experience, of his goodwill towardes them, they haue it not: Wee must denie this vngodlinesse, that groweth by prayer, into no experience of GOD his goodnesse. Doe we thinke that any man, shall euer safely put him selfe ouer vnto the hope of the promises, at the houre of death: which all his life long, hee neuer tried to be true before? Wee must also deny worldly lustes, and not only those, which tende to hurt our neighbour, in body, goods, or good name: but euen those that hold vs so in this worlde, as wee can get no true taste in the pleasures of an other: For wee are holden captiue of worldly lustes, in one respect or other: vntill we become newe creatures, looking for that glory, which shall appeare at the comming of Christe. The next thing required, is to liue soberly. This sobrietie, is a gift that moderateth the minde in his delightes & affections, and may therefore well be tearmed the moderatour of the minde. It is a gift, that doeth keepe the minde from pleasures altogeather vnlawful: and in those that bee lawfull, it keepeth a man from the excesse and abuse of them. That it is not onely restrained to the filthy desires of the flesh, may be proued in the. 12. to the Roma. Where the Apostle appointeth this gift and grace of God, to order euery man in his calling. That hee take not vppon him, but according to that measure which GOD hath geuen him. For in very deede, the minde of man hath many thinges, beside the filthie desires of the flesh, to ouerturne it, wherin this gift of GOD hath good vse. Rom. 12

It was this gift that Paul had, when as he professed him selfe to haue learned, to be riche, and to be poore: to haue ben instructed, to abounde, and also to want: to be content withall estates, and to holde him selfe happy in them, as in a portion sent him from the Lord. It may be thought no great gifte, for a riche man to learne to be riche, yet doeth the Apostle say, it is a matter that requireth learning, and doeth ascribe it vnto Christe his worke within him. It is therfore worth the labour, to enter into some farther cōsideratiō, what he should meane in this matter. The meaning
Philip. 4. he giueth in the same place, whē he saith: I haue learned in what estate soeuer I am, therwith to be content. A lesson necessarie for all men. A lesson necessarie for riche men, to learne them to be riche, that is, to holde them selues contented, to remember they haue their boundes appointed them, and there to accquaint their affections to finde contentation, sufficiencie, and a rich portion. So shal they truely be thankeful to God for it. For in very deede these hartes of ours must finde them in their owne perswation richely prouided for, ere they shall in trueth and vnfaynednesse be ioyful in the Lorde. Let vs then learne from a contented minde to say vnto our hartes: This is thy lot appointed thee of the Lord, heere are thy boundes, this estate hath the Lorde distributed vnto thee, There is good cause, not only to be content, but also well appaide with it. We must learne our hartes to be content with it, nay to take it as riche and liberall portion whatsoeuer it be, and as a barre to holde in our affections from raunging into greedy desires. For our affections are as gulfs, vnsatiable, that woulde neuer rest with contentation in a thing, but still be enflamed with the desire of more, which woulde still drawe and hale vs forwarde, and so holde vs in continuall torment. The remedy whereof, the Lorde hath appointed our owne estate whatsoeuer to be: that it might appease our affections, and settle them with rest, peace

and good liking, as in the seate which our good God hath seene to be conuenient for vs, and therefore set vs in it, to finde ease, quiet, comfort, and contentment therein. For yf thy hart be not setled in thine estate, with good liking and contentation, as in a good prouision: it is vnpossible, that euer thou shouldest become thankfull for it. For to seeme to ioy without ioy, is to play the hypocrite, and to dissemble with God. We muste therefore take our selues to bee riche alredy, & let goe this desire to be riche, For as Paule saith, They that desire to be riche, fall into snares and noysome lustes, which drowne men in perdition and destruction, which while some haue lusted after, they haue erred from the faith. We must let goe the seeking greedily after that we haue founde alredy: for there is riches and sufficient treasures in euery estate, which muste be founde out of vs, to quenche this desire to be riche: Let vs learne to be content with our estate, and to holde that as a certaine rule, for he that hath no sure rule, shalbe so tossed of his affections, and so carried hither and thither, as hee shall neuer finde a time to say, it behoueth me to holde my selfe heere within my boundes. Let euery man therefore with S. Paul, learne to be riche, & to take vp good liking of his condition and estate, and take heede be conueye not the title of true thankefulnesse from his God, while the vnquiet desire of increasing his condition, stealeth all comfort, which must be matter of true thankfulnesse, from his present estate. But wee must learne also with Paul to be poore, as well as to be rich, for hee had learned, and we must learne in what estate so euer we be, therewith to be contented. And this contentation of minde is a medicine for couetousnesse, as the Apostle testifieth, saying: Let your conuersation be without couetousnesse, be contente with that you haue. The riche man must be learned to be poore, euen to be redy with contentation of hart to goe vnder a poore estate, and to assure him selfe to finde *1. Tim. 6*

Heb. 13

finde the Lords blessing and comfort in it. He must in his riches take out this lesson, and schoole himselfe herein, and by exercise and meditation acquaint his mynde to the liking of a lower estate, if the Lord should so see it good: hopyng to fynde the Lorde very good to him in the same. Beholde a meditation in riches, and a lesson that is of all men to be studied, and not that onely, but learned also, and taken out: that if their estate shoulde yet be poorer, they shoulde perswade them selues to finde the Lorde good vnto them, in that their condition, and therefore before to make their reckoning of a poorer estate, by muche meditation of it, and yet a riche blessing in that notwithstandyng, euen a quiet and contented minde. And this would further the account of our present estate, when wee shoulde assure our selues, of a verye good portion and plentifull, yf our estate were yet lower. Neither ought wee so to learne it, as a lesson not likely to come to practice: but as one whose practice were not like to be deferred. This lesson hath in it, a very necessarie vse to trie vs by. For whatsoeuer he be, that cannot beare a lowe estate layde vppon him by the Lorde: yf hee haue an higher, he will abuse that in like maner. For he that is ashamed of pouertie, will be proud of wealth. He that is vnpatient when hee is humbled: will be insolent: when hee is exalted. For what can binde him to true duetie, yf it be not conscience vnto GOD? whiche yf he dare dispence withall in pouertie, he will not greatly regarde in aboundaunce. Thus wee see for a man to learne to be riche, it is expedient hee learne to be poore. For a man to learne to be honorable, it is required he learne with patience and contentation, to goe vnder an estate without honour. This sobrietie then, that keepeth the minde from beeyng ouercharged, and drunken with the desire of a better estate: is principally & cheefely

cheekely required in a Christian, yet teacheth it further, and conteineth within it those, who al be it they bee not greatly seekyng after an other or better estate, yet bee they to muche wrapped and intangled, in the cares & delightes of that they alredie haue.

This doeth the Apostle note vnto vs: in the first to the Cor. This I say brethren, because the time is shorte hereafter, that both they whiche haue wiues, be as though they haue none: & they that weepe, as though they wept not: and they that reioyse, as though they reioyced not: and they that buie, as though they possessed not: And they that vse this world, as though they vsed it not: for the fashion of the worlde goeth away. And he doeth not onely open the disease, but also giue vs the remedie of it: the consideration of the shortnesse of this life, and the speedie passage thereof. Which he woulde haue to season our ioy, to season our delights, euen our bying and selling. As yf he shoulde say, there were in no place right ioy, right griefe, true bying, true selling, where the consideration of the shortnesse of this life, & the hope of that other did not step in, to moderate the ioy, the griefe, the bying & selling, the cares that doe accompany a married estate. Howe needefull it is that wee shoulde (euen in lawfull thinges) haue our affections temperate: The parable in the 14. of Luke doeth apparantlie declare. Where they that are bid to the Supper make their excuses, only by those thinges that of them selues are lawefull and permitted. For it is lawfull to bye a farme, it is lawfull to proue Oxen, it is lawful to marry & to be married. Yet is it saide that rather the baseft of the people, shalbe compelled to enter in, then that these (who haue ben bid and are hindred by these thinges) (though in them selues not vnlawful) shoulde taste of the supper. Wee see then how needeful this sobrietie is, that

1. Cor. 7. 29 30. 31.

Luke. 14.

keepeth vs from surfettyng with these transitorie thinges. The very Ethnickes haue founde and taught that there is a blessing, which a good man may finde in euery estate. Scænica hath these woordes: *Assuescendum itaq; conditioni sua, nihil tam acerbum, in quo non equus animus solatium inueniet.* If heathen men founde ioy in euery estate. by custome and continuance, shall wee finde none, who haue the promise, of our God, for speciall blessinges and assistaunce, Let vs answere our affections, which will not heere of our abasing: as Dauid did Michal, the daughter of Saul: 2. Sam. 6. Who scornefully checking him that he had so abased him self, in bringing home the arke of the the Lorde, and that before the maides of his seruauntes, receiued this answeare from him: it was before the Lord who chose me rather then thy father, and all his house: and cõmaunded me to be ruler ouer al the people of the Lord: and therefore I will yet be more vile then this, and wilbe lowe in my owne sight: and of the very same maide seruantes which thou hast spoken of, shal I be had in honour. Let vs I say answeare our affections, and say, it is before him, and for him, of whom we holde all: let vs say, wee are yet redy to be more vile and lowly, if neede require, & our God see it so good: for we must cheine vp our affections, with cõsideration that our bondes are limitted vnto vs, and that we are redy to be abased, yf suche a condition shoulde be layde vpon vs, from the Lord. Let vs learne in the feare of God, to take vp our affections, from pursuing these delightes, remembryng that the Lord hath pledged him selfe for assurance of a sufficient prouision: Let your conuersation be without couetousnesse, for it is said: I wil not leaue thee, nor forsake thee. If we had but the woorde of some wealthie man, to assure vnto vs a sufficiencie, howe woulde it comfort our hartes, and lessen our labours and cares? Beholde the woordes of the highest for hym that is content with that he hath: yf this will not moue

Scænica de tranquilitate vitæ.

2. *Sam. 6*

Heb. 13

moue vs, let vs remember that in the eight of Luke: there is mention made of a cursed kinde of grounde, that receiued the precious seede of Gods woorde into it: but either riches, cares, or voluptuous life, doth so choake it as there commeth no fruite of it. And if this will not preuayle with vs, let vs call to minde the watchwoorde that is giuen vs by our Sauiour Christe in the 21. of Luke: Take heede, least at any time your hartes be oppressed wirh surfetting and drunkennesse : and cares of this life. Luke. 8 Luke. 21

Nowe if there happen to be any, who beeing weery with the burden of their weakenesse, in this part, shal become earnest suters vnto the Lorde, to preuaile against their corruption in this behalfe: let them assure them selues that the vnfaigned petition and prayer of a man, loaden with the burden of his want, beeyng continued: cannot returne emptie from that GOD, who by name calleth out such, to come vnto him, with promyse that he will heare them. Therefore to conclude this matter of sobrietie, let our lot giuen vs of the Lord, be our limitte, let a lower estate be well digested by meditation: let God his assistance be sufficient, let his threatninges feare vs: let his promyse (yf wee be weery) incourage vs.

To liue righteously, is so to order our life, as euery man may haue his owne at our handes: for iustice is a vertue that geueth to euery man his due. The Lorde to maintaine brotherly loue among his, hath made one the storehouse of necessaries, for another: So is the welfare of euery man layde out of himselfe, that loue may by suche meanes, rather be maintained. He that is in the place of iustice and iudgement, is to remember, that he geue to euery man his owne: For the fatherlesse, in his good cause, hath the right of a father in him: The Widowe, of an husbande: the blinde and ignorant man, that cannot discerne where the helpe of his cause lieth, hath the right and title of an eie in him: the oppressed of a Patron. Thus

Iob, 29. doeth Iob cleare him selfe, in the 29. of Iob. I deliuered the poore that cried, and the fatherlesse, and him that had none to helpe him, the blessing of him that was redy to perish, came vpon me, and I caused the widowes heart to reioyse, I was the eye to the blinde, & feete to the lame, I was a father to the poore, and when I knew not the cause, I sought it out diligẽtly: I brake the iawes of the vnrighteous man, and pluckt the pray out of his teeth. Thus did Iob discharge him, of the defence he did owe vnto thẽ: lending his eie vnto the blinde, to spie out the right of his cause: and his hande to the oppressed, to plucke the pray out of the vnrighteous mãs teeth. Moze and besides this, the whole land hath title, to a defence and safetie by them from sinn. Foz sinne and wickednes vnpunished, maketh the lande giltie of blood, and bringeth the wrath of God vppon it. Which wee haue notably prooued vnto vs, in the 21. of Deut. A man is founde dead, it is not knowne who slue him, the Elders and Iudges muste come fozth, and measure to the cities, that are round about him that is slaine, the Elders of the Citie next vnto the slayne man, muste take a Heifer out of the droue, and bring it vnto a stony valley, and strike of the Heyfers necke: and washe theyr handes ouer the Heifer that is beheaded, and testifie, and say: Our hands haue not shedde this blood, neither haue our eies seene it: O Lorde be mercifull vnto thy people Israel, and lay no innocent blood to the charge of thy people Israel, & so the blood shalbe forgeuen them: so shal yee take away the crie of innocent blood. This care and prayer was there, to vnburden the lande of blood: euen when the malefactour coulde not be founde, and this confessing of a kinde of guiltinesse, in the Elders and Iudges, next vnto that Citie: foz that (if iustice had beene straightly looked vnto by them) it is credible, the malefactour durst not haue

Deut. 21.

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approched so neare. Thus woulde the Lorde teache vs, that wickednesse vnpunished, crieth out against the land wherein it is committed. Nowe seeing by the expresse commaundement of GOD, there was suche care taken to purge the lande of murder, or manslaughter, when the aucthour thereof was vnknowen: And that not otherwyse, then by sacrifice, prayer, and solempne protestation before the Lorde, of their innocencie, either for doeyng it, or seeing it doone, they were discharged of the daunger thereof: What conscience and care ought yee, and all other that sit in iudgement, to haue, that you make not your selues, & this lande guiltie of the blood, by winkyng at sinne and wickednesse: especially, by letting the murtherer that is manifest escape you? And if the whole lande, (where wickednesse committed against the seconde Table, is winked at) be founde guiltie of blood: we stande in greater danger of that iniquity that directly concerneth the glory of GOD: I meane the offences doone against religion, and the true woorshyppe of God. And the whole lande, is to looke for defence agaynst so great daunger, at the Magistrate his hand. And because it is a dutie they owe vnto vs, it standeth them vppon to seeke the peace of their owne conscience, in that callyng: which cannot be otherwise compassed, then in the true discharge of that: which is det and due on their behalfe. That which is recorded in the 22. of Iosua, doeth notably direct Magistrates, with what care and vigilancie, they are too deale against corruption, in the worshyp of GOD. It is worth the noting to obserue, howe they were afraide of the Alatr erected by Iordan: insomuche that they geathered them togeather, to goe vppe to warre against their brethren, so soone as they heard, that an Altar was builded in that place: Albeit their brethren hadde no yll meaning in that matter. Naye as

Ios. 22.

afterwarde

afterwarde they doe professe, their meaning therein was verie good, and godly: but conscience of duetie, and experience of plagues, where such offences as there they feared, had escaped without punishment: made them iealous ouer euerie occasion, and afrayed of euery light suspition: as appeareth by the speach, which they had to their brethren: Haue we to litle (say they) for the wickednes of Peor, whereof we are not cleansed vnto this day: ye are turned this day from the Lord: and euen to morow he wilbe wrath, with al the congregation of Israel. Did not Achan trespasse greatly, in the execrable thing, and wrath fell on all the congregation of Israell, and this man alone perished not in his wickednesse. The Lorde put it into the mindes of our Magistrates, in lyke maner: that whensoeuer they shall heare of an aultar erected, in anie secrete corner of this lande, and false worship vsed, they make no delay, vntill they haue seene the offence punished. We see then, what cause Magistrates haue to watche ouer euill, and what occasion we haue to commend them to God, by feruent prayer, that they may sincerely serue the Lorde, in so great a calling, least the whole lande shoulde bee arraigned, before the iudgement seate of the highest, and all founde guiltie of much blood, outrage, and Idolatrie, which hath long layde vppon the lande vnpunished, which plague, the Lord in mercie keepe farre from vs.

Ios.22,17

Iustice and iudgement, they are the strong holdes, and fenced places of this lande, they are the keyes of our Countrey, they keepe vs better then all the Blockhouses, or places of defence whersoeuer: they are better able to encounter with our enemies, then anie garrison of men, how well practised soeuer they may be. But contrariwise, the neglect of iustice, is worse then rebellion: it pulleth Princes out of their thrones, maketh the lande cast out her inhabitantes, ioyneth with forraine power, openeth the

gates

gates of al our castles and holdes, taketh the weapon from the warriour, taketh the heart from the valiant souldier, wisedome and forecast from the wise Councellour, poysoneth all our munition. And in the 5. of Esai, the Lorde vnder the similitude of a vine, doeth most liuelie declare, howe he will deale with his people, when iudgement and righteousnesse, can not be founde among them. He will breake downe the wall thereof, and it shalbe troden downe, he will take away the hedge, and it shalbe eaten vp. It is our parte therefore to pray for our Magistrates, and those that be in place of iustice, that they may looke to the cause of the widowe, fatherlesse, and oppressed, that they may purge the lande of blood, by taking punishment vpon malefactors: that they may haue courage, and the feare of God, that they may hate couetousnes, so that our Prince may sit sure among vs, our holdes strongly fortified, our headges still vpholden, that wee may long inioy peace, to the better honouring of our God. And their owne safetie doeth require great care in this behalfe. Shalt thou reigne (saith the Prophet to Iehoikim) because thou closest thy selfe in Cedar? Did not thy father eate, drinke, and prosper, when he executed iustice and iudgement, when he iudged the cause of the poore he prospered, was not this because he knewe me (saith thy Lord)? but thine eyes, and thy heart, are only for the couetousnesse, and for oppression: therefore thus saith the Lord of Iehoikim, he shall be buried as an Asse is buried.

Esaie.5

Iere.22

The Lawyer hee must deale iustly, and giue euery man his owne: for he is the liuing lande marke, that limiteth men their inheritance, that pointeth out their right and title, howe farre it goeth, and so breaketh controuersie, and telleth euery one in his doubtfull cause, where his clayme and title lieth, what lawe and equitie will beare him in, and where it wil forsake him. He (I say) is a liuing

land

lande marke; that by true opening of the lawes, boundeth euerie man, within the compasse of his owne title. And because of that, doeth highly deserue of the common wealth, as a most necessarie, and profitable member thereof. Such men are the common treasure house of the Land, where vnto the euidences of euerie man are committed: And they put in trust withall, to reserue for euery manne his title: that when hee is incombred for his right, they should out of that Treasure house, of the lawe, bring good euidence for him, and so forthwith, cleare his innocencie. The lawe is the house of euery man, where being tossed with many stormes abroad, he findeth a place to hide his heade in, and beyng in safetie, doth boldely contemne both winde and weather, quietly take his rest. For being tossed with iniuries, either in bodie, goods, or name, we haue no house of refuge, and rest, beside the lawe: no sanctuarie in our vniust vexation, besides that. The place which they serue God in, who are ministers of the law, is verie high and honorable: the good they may doe, verie much, if God geue them conscience and care of it. The hurt in like manner, is exceeding great, where the feare of God doeth not rule. For is it not a meruellous mischiefe to remoue the land marke of any man? it is that sinne, that had a solemne curse, called for against it, by the ministery of the Leuites, whereunto all the people were commaunded to say. Amen: And what diuersitie or difference is there betweene him, that setteth in the land marke, and so boundeth a man shorter: and him, that either by wresting of the lawe, or hiding the true meaning of it, is an occasion of cutting short, or empayring the true Title of anie man? Euerie man will graunt, that if a man of no conscience, had the custodie of all the Euidences of this lande, hee might doe muche mischiefe, by canceling, crossing,

Deut. 27.

crossing, interlining, putting in and out, at his pleasure, hiding, or shewing, renting, or reseruing, as him lusteth. And is not this performed, while the lawe is made to speake that, they knewe in trueth, it did neuer meane: and to burie that in silence, which it was appointed to giue testimonie and witnesse vnto? and if all this were nothing, what can be so miserable, as when a man hath bene all the day abroade, in the stormes, and tempests, at night when he commeth home, hee shall finde his house in that case, that it can neither holde out winde nor rayne? And doe not manie who, are forced by reason of Stormes and Tempestes abroade, to take them to this their house and harborowe I meane the lawe: finde the tempest often as grieuous there, as before they did in the playne? woulde to God there were none turned out of their owne doores in ỹ middest of the storme, without any hope at all of harborow from thence? or if a man that had bene dogged, to his own doores, by theeues, and hauing gotten his house vpon his heade, beginneth to breath himselfe, and reioyce, for his good escape, thinking all to be safe, and suspecting no harme: who coulde sufficiently bewayle him, if in the middest of his Triumph, they bee founde in his owne house, that fall vpon him, and murther him? And is not the lawe, the house of the troubled, and vexed man? Yea, Westminster Hall is the poore mans house. And therefore doeth hee pay, taxe, and subsidies, that it might bee an house of defence vnto him, able to keepe out winde and weather, how tempestious soeuer. If a man that is oppressed, and wronged abroade, in any parte of this lande, shall bring his matter vnto hearing at Westminster Hall, looke that yee bee good vnto him in his owne house, let him take no harme at home: His griefe is greate enough abroade. It hath alwayes, euen by the lawes of man, beene counted an haynous offence, to vexe and annoy a man

a man in his owne house. What ye think of the matter, I cannot tell, this I am assured of, it is his due, to be well dealt withall there, and ye are to aunswere the Lorde, not only for denying, but also for delaing and deferring of iudgement. For why? the man hath right and title, in his good cause, vnto as speedie a dispatch at your handes, as possibly may had. And therfore Iob protested, that he had not weried the eies of the widow, with wayting lõg for helpe, before it came. It is a true saing of that Heathen man. *Bis dat, qui cito dat*, He doubleth his gift, that geueth it speedily. It was a griefe to Iethro, Moses his father in lawe, to see the people stande from morning to euening about Moses, waiting for their dispatch. How would, he haue taken it, if he had seene men, (which commonly happeneth here among vs) to wayte from tearme to tearme, nay from yeere to yeere?

Iob.31.16.

We are all of vs seuerally, to deale righteously with our brethren, in all our conuersation with them, and thereby declare, the loue wee beare them. And the Lorde hath appointed vs to shewe this loue, not only vnto them, but vnto the thinges that be deare vnto them, as goodes, and good name: euen vnto these, hath the Lorde bounde vs, aswel as vnto there persons. For wee must thus intermedle one with another: and finde succour one from an other. And their name and goodes by his appointment, goe thorowe our handes and charge, aswell as his person, and muste finde succour there. This is the charge from our GOD: that when anie thing of theirs passeth thorow our handes, it finde that affection towardes it, which may geue testimony of our brotherly goodwill to them, and witnesse our obedience vnto GOD. And the same GOD that forbiddeth the murder of his body, forbiddeth also the stealth of his goodes. And the same GOD, that hath bound vuet our loue, and good affection to his bodie: hath in like maner boone it towardes his goodes. Hardly

shall

shall any man be perswaded, that he is louing vnto him, who is empairing him, in any thing, that is deare and precious vnto him, alwayes gayning by his losse. The poore man, whose monie must passe through the handes of the Merchaunt, the Farmer, the Draper, &c. by that time, that euery one ouerselling his commodities, hath gotten a fleese, bringeth the sweate of his browes (that is his bloud) which he hath plentifully powred out, and made no spare of it, thorow out the whole yeare, into a narrowe rowme: Neither can he giue a true report of anie loue hee found at their handes, more then one might find at the hand of a Turke, or Infidell. In the 25. of Leuiticus, the people of God are charged, not to oppresse one another, in buying and selling, but as the yeare of Jubile was nigh, or farre off, so to sell dearer, or better cheape. Wherein the seller was bound, to regard the profite of him that bought, for longer then the yeare of Jubile, he could not possesse it: At which time, by the lawe of God, it must returne to the owner againe. The yeare of Jubile is abolished, but the lawe of conscience (being the equitie of that lawe) remaineth, that a man should regarde, not himselfe onely, but also the state of another. Whereby it is apparant, it was not lawfull for a man, to take whatsoeuer he could get, without regarde, what a bargaine his neighbour was like to haue at his handes. We are exhorted by the Apostle, to make conscience of such matters, in the first to the Thessal. 4. Let no man oppresse or defraude his brother, in any thing, for euen the Lord is a reuenger of such things. Knowe you not (sayth Saint Paule) that the vnrighteous shall not inherit the kingdome of God? And what right hath any man to another mans mony, not giuing him the value or worth of it in wares or marchandise? Be not deceiued (saieth the holy ghost in the same place.) Neither theeues, couetous persons, nor extorcioners, shall inherite the kingdome of God. The want of equitie and conscience in this

Leuit. 25.

1. Thes. 4.

1. Cor. 6. 9.

behalfe, is notably taxed by Solomon, Prouerb. 20. It is naught, it is naught, sayeth the buier, but when hee is gone apart, he boasteth. It toucheth this naturall corruption, where euerie man would haue regard onely of himselfe, euen without ante respect of another, when not onely his owne thoughtes, but euen his owne wordes, do oftentimes condemne his dealing, both of iniurie and dissimulation. Our careful walking in the waies of righteousnesse, haue plentifull promises of blessing from the Lord: so that if his worde be of any credite with vs, we may be well assured, that by such dealings our gaines will grow, to be the greatest. He that walketh in his integritie (sayth Salomon) is iust, and blessed shall his children be after him. He that followeth after righteousnesse, and mercie, shal finde life, righteousnesse and glorie. A faythfull man shall abound in blessing, but he that maketh hast to be riche, shall not be innocent. Men who being greedie of gaine, had sodainly attained vnto wealth, were the most infamous of all other men, euen among the heathen, so that πλουτος grew with them to be a name of greatest reproch. A verlet is not more odious with vs, then he was with them. The order that here is obserued, may in no wise be neglected: for sobrietie is set before righteousnesse in this place: We must liue soberly and righteously (sayth the Apostle,) Without sobrietie and temperance, righteous & iust dealing cannot be holden vp, & maintained: for if a man haue not learned to be rich, & to be poore, he shall neuer hold out the course of iustice & rtighteous dealing: when it lieth vpon the losse of fauour, estimation, credite, wealth, or countenance, to proceed in iustice and righteousnesse. He shal neuer buie and sel with conscience, that hath not accosted with himselfe to carie a lowe saile, & lower then he hath done, (if God ser it so good.) We should haue more iustice, if we had more sobernes in the lād: for if whatsoeuer come, the old estate must be holden, iustice and righteous dealing must sometime be stretched. It is this temperance & sobrietie,

Prou. 20. 7.

Prou. 21. 21.

Prou. 28. 20

that

that strengtheneth righteous dealing and iustice. For if we could be content to be humbled in the worlde, if God could not otherwise be serued, or a good conscience maintayned: we should haue more power to do iustice, and to liue vprightly in our calling whatsoeuer. But while men are so drowned in profites, pleasures, and honours in the worlde, they are neuer put to any strait, but iustice is stretched, that the olde compasse may be kept, and their estate vpholden. Let vs imbrace this temperance and sobernesse, so shall we holde fast this reine of iustice and vpright dealing in our places and callings. Many good lawes we haue made, to cause vs liue iustly one with another, but litle fruit of them: for why? the roote is not touched. We haue taken so large a measure of port and countenance, being voyde of this temperance, that the cloth must needs be cut out therafter. The sobrietie that pleased our fathers in attire, in faire, in port, in countenance, will not suffice vs, we haue taken a larger measure, and therfore must we not stretch out the cloth? they haue left vs accordingly. Must not our rentes be raysed, our reuenues increased, the prises of our wares augmented, our paines dearer, our gifts greater, our pleasuring of me better cõsidered, our paines more rewarded, our liberalitie to the poore, or to any good purpose lessened, our compassion abated, and so our fathers good report decayed? Let euery man tast more of temperance, so shall he be able to afoord a better penniworth of righteous and vpright dealing in his calling whatsoeuer. For sure, while the measure is so infinitely inlarged, the cloth must needes be set vppon the Tainters, and excessiuely stretched. It shall bee in vaine to make lawes agaynst iniurious and vnrighteous practises, if before, this great excesse and intemperancie, that ruleth in all estates, bee not repressed. For if that in no case may bee abated, howe can it bee but that the olde ordinarie dealinges in righteousnesse and equitie, must bee racked? The great want of sobrietie

that is euery where, speaketh that there is much vnrighteousnesse in this land, and so consequently doeth plainly and euidently foretell vs, that the righteous God hath a quarell with the inhabitants of this our Countrey, for the vnrighteousnesse therof, which increaseth in euerie kingdome as moderation and sobrietie abateth. Now how sobrietie decayeth, and intemperancie is dayly augmented, euen he þ is most guiltie herein, wil not seeme to denie it. Wherby it is euident, that this land shall not be able anie long time, to beare the vnrighteousnesse therof. For this great intemperancie telleth vs, that the burthen of vnrighteousnesse which it beareth, is growne to such greatnesse, as cannot long be sustayned, if our reformation herein be not speedily attempted and taken in hande: which the Lorde in mercie graunt, may be throughly thought vpon by you, who haue especiall helpe in your handes to performe it.

To liue righteously is the request of our God: The grace of God that bringeth saluation hath appeared, & teacheth vs to liue iustly. His graces offer themselues to take vp their consideration, in our righteous conuersation, they craue that our vpright dealing may speake, in what regarde we haue them, howe wee thinke our selues beholden vnto them, they haue set ouer the pleasuring of them, to vpright liuing, there they would haue it seene, howe they are valued, prised, and esteemed. Let vs then beholde a Christian Meditation, for men of all callings and trades, when they deale in the worke of their callings, to moone them to equitie, conscience, and regarde of those with whome they deale: Beholde, my GOD calleth mee to witnesse to the worlde, my thankefulnesse for his benefites, he calleth me nowe forth, to value his deseruings, nowe am I called to set my price vpon his mercies, and to leaue a record behind me, howe highly or basely I esteeme of his goodnes: for the recõpence

of his kindnesse hath he turned and set ouer, to be answered in obedience, and vpright dealing one with another: The grace of God that bringeth saluation hath appeared, & biddeth vs liue righteously. Now am I to signifie vnto the world, howe I thinke my self indebted vnto God, for the benefite of redemption, for the benefite of his worde, for honour, health, for children, for friends, peace, welth: these are now crauing some consideration. Were it not great cruelty, that crauing so little, they should neuertheless be repelled? bringing all things, their consideration shoulde be nothing? Now therefore will I consider of my God for this blessing, now will I answere in dutifull remembrance, for that benefit. And so draw forth his special mercies, to haue them seuerally considered, in our vpright life and iust dealing with men. Not with the Papistes, to seeme to requite him by merite: but with the godly Christian, to shew him selfe not vnmindefull of them, in humble obedience to his will. Saying after our best obedience, with Dauid in the building of the Temple, Who am I, and what is my people, that we should bee able to offer willingly after this sort? for all thinges come of thee and of thine owne hande, haue we giuen thee all this aboundance. That we haue prepared to build thee an house, is of thy hād, and all is thine. This meditation will in like manner meete with our crooked and disordered affections, in our dealinges, which are voyde of all consideration of iustice, and mercie. While that we shall in this manner vrge and presse them: doest thou thus answeare thy redemption? is here the price of thy sanctification? dost thou thus requite thy preseruation? is this the thankfulnesse for thy health? & al thou maiest find in thy hart to afford God for thy welth. *1. Chro. 29.*

It followeth, we must liue godly, this necessarily is ioyned to righteousnesse. For it were but a vaine thing to be precise in geuing man his right, & then to withholde the Lords his, thorowe impietie. Wee must communicate *Iob. 22.*

with him, as I tolde you before in his worde: Receiue the lawe of his mouth, and lay vp his wordes in thy heart. Dauid hauing declared before howe the heauens doe declare the glorie of God, and howe the creatures doe leade vs vnto some knowledge of him: immediately as one rauished with the maiestie and excellencie of that knowledge of God, which we haue by the worde, and as one who taketh that other kinde of teaching, to be nothing in respect of this: affirmeth that the lawe of the Lorde conuerteth the soule, that it giueth wisedome to the simple, giueth light to the eyes, and bringeth ioy to the heart: making these to be the special prerogatiues, of the worde of GOD, which neither by the creatures, nor yet by anie other outward meanes, may be atteined vnto. It behoueth vs therefore, to haue often vse of the woorde of GOD, not onely to take our knowledge from thence howe to serue him: but also to seeke for incouragement and quickening thereunto from it. For the woorde of God quickeneth vs to our dueties, and stirreth vp the slowneſſe, that by nature is in vs. A notable example whereof we haue in the 2. of the
2. Chron. 15. Chronicles, cap. 15. Wee are likewise to rest vpon his goodnesse, whereof hee hath made vs such large promises in his worde, to applie his benefites as speciall helpes to strengthen our fayth, in the perswasion of his fatherly affection towardes vs, and to prouoke our obedience the rather thereby, and to bee often and earnest in prayer with him, both to haue our strength and abilitie to serue him by that meanes increased: and also to prouide that neither by our subtile aduersarie, nor yet by our owne frailtie, wee bee intrapped in the nette of destruction. For albeit by his grace our spirite bee readie, yet haue wee a weake flesh, which is to bee dragged forward by strength obteyned thorow prayer from our GOD. These things must wee bee giuen vnto, and neither by a plaine reiecting of them, and erecting of our owne deuotion: neither yet by

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a colde and careleſſe vſe of them, to tempt the Lorde, and to vpholde vs in vngodlineſſe, and the fruites thereof. The Papiſtes, Anabaptiſts, Libertines, and familie of Loue, are all ſworne enemies vnto godlineſſe, for as much as they will haue the woorde altogither ſubiect to their ſpirite. For they will haue it not to ſpeake, but as their ſpirit ſhall indite, and herevpon they build, that they are the Church: and therefore haue a promiſe of the holy Ghoſt, to keepe them that they erre not. Enquire of a Papiſt, from whence come their vnwritten verities, and manifolde traditions, they anſwere, there were many thinges that the Apoſtles then were not able to beare, which the holie ſpirite beeing nowe come hath taught them. The Anabaptiſts, Libertines, and houſe of Loue, vrged with the Scripture, will aſke you, what ſayeth the Spirite, affirming that to bee but the killing letter. Thus both of them, howſoeuer in other things greatly differing, haue this common principle for their foundation and beginning: that the Scriptures beeing but an A B C to Chriſtianitie, the ſpelling and reading thereof muſt be drawne from their Spirite, as if the Goſpel ſhould giue place to reuelations, and ſo carie with it the ſtaine of imperfection: or as if the Spirite could be diuorced from the written woorde, which it was ſent to teach and confirme. As it is written: He ſhal bring all thinges to your remembrance, which I haue tolde you. *Iohn. 14. 26.* What can bee a more ſhamefull abaſing of Chriſt, then to make him but vſher, and their Spirite in place aboue him, chiefe Schoolemaiſter? that as the law brought vs by the hande to Chriſte: ſo Chriſt ſhoulde bee our guide vnto reuelation, and reſigne vnto it, as the lawe did vnto him. They will not denie the woorde, but in trueth, they make it a matter of nothing. For they will allowe no ſence vnto it, but ſuche as their Spirite ſhall ſette vppon it. So that in verie deede howe ſo euer they woulde bee thought to leade vs to the woorde,

they doe leaue their Disciples, onely to the dreames and deuises of their owne heade. In the time of the Law when visions and reuelations were often and vsuall, yet were they then subiect to the worde, and to be tried by it, nay to be ouerruled of it. According as we reade: If there arise among you a Prophet, and giue thee a signe or wonder, and the signe or wonder which he hath told thee come to passe, saying: let vs go after other gods: thou shalt not hearken vnto the wordes of the Prophet, ye shall walke after the Lord your God, and shal keepe his commandements, and hearken vnto his voice, but that Prophet shalbe slaine, because he hath spoken to thrust thee out of the way, wherein the Lord thy God commaunded thee to walke. If in the times, when visions and reuelations had their best alowance, & the most lawful title that euer they had: all that notwithstanding, they were to giue vp their account vnto the written worde of God, and from thence to receiue their *quietus est*: Wee may not then in these times, receiue such wares, vnder the alone warrant of their owne weightes, when faith must fight against miracles and reuelations, for the woorde, which in the infancie of the Church, was helped by miracles vnto the worde.

Deut. 13.

Howe can there bee anie true godlinesse among this people, among whom God is not licenced to speake in his worde what pleaseth him, but the worde strained by their spirite, to speake after the liking of miserable men? Great is the vngodlinesse likewise of those men, who hauing banished superstition and fantasticall reuelation: yet for all that, leaning vnto the holde of their profession of the trueth, as vnto a sufficient fortresse: doe not submitte themselues to anie often and earnest vse of the woorde and prayer, with conscience and care to haue their wayes reformed by it, and with perswasion of anie great necessitie that they haue of it.

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We can not geue our selues vnto these dueties, vnlesse we shalbe in the expectation and lookinge after the hope of an other life. & therfore very fitly doth the Apostle ioyne vnto these seuerall duties that wee haue heard of, this speache: Waiting for the blessed hope and glorious appearing of the mightie God our Sauiour Iesus Christe. For it can not come to passe, we shoulde bee taken of from things here belowe, vnlesse we be assured ells where. No man will let goe things assured, for vncertaine. Faith must geue vs assuraunce of greater glory from god, ere we can let goe the hould that wee haue here. Therfore it is made a speciall note of god his children, and necessarily ioyned to his worshippe: to bee in expectation of the latter daye, and the glory therof. When Paul will set out the commendation of the Thessalonians, and fame that was geuen out of them in all places: he doth no otherwise cõmend thẽ, then that they weare turned from idols to serue the lyuing god, & to waite for his sonne from heauen, which should bestowe vpon them this benefite, to delyuer them from the wrath to come. And in the second to the Thessa. persuading them by that which was in most reuerence & regard with them, and likest to bringe them into the earnest consideration of his words: he frameth his speach thus: I beseech you brethrẽ by the commiug of our Lord Iesus Christ, & our gathering together and vniting vnto him. So that the loking the last daye, semeth vnto hym to be in great reuerence, regard and assured expectation amonge them: when he maketh their reuerence vnto that, the matter and grounde of this exhortation. And when he laboureth to lift them of the earth, comonly he reareth them vp with no other instrument than this: the waitinge for the glory and hope of an other life. In the 3. to the Colossians he reasoneth thus. When Christ which is your life shall appeare. then shall you appeare with him in glorie, mortifie therfore your earthly members, vncleanes & couetousnesse, which is

1. Thes. 1.

2. Thes. 2.

Colos. 3.

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Howe can there bee anie true godlinesse among this people, among whom God is not licenced to speake in his worde what pleaseth him, but the worde strained by their spirite, to speake after the liking of miserable men? Great is the vngodlinesse likewise of those men, who hauing banished superstition and fantasticall reuelation: yet for all that, leaning vnto the holde of their profession of the trueth, as vnto a sufficient fortresse: doe not submitte themselues to anie often and earnest vse of the woorde and prayer, with conscience and care to haue their wayes reformed by it, and with perswasion of anie great necessitie that they haue of it.

We

We can not geue our selues vnto these dueties, vnlesse we shalbe in the expectation and lookinge after the hope of an other life. & therfore very fitly doth the Apostle ioyne vnto these seuerall duties that wee haue hearde of, this speache: Waiting for the blessed hope and glorious appearing of the mightie God our Sauiour Iesus Christe. For it can not come to passe, we shoulde bee taken of from things here belowe, vnlesse we be assured ells where. No man wil let goe things assured, for vncertaine. Faith must geue vs assuraunce of greater glory from god, ere we can let goe the hould that wee haue here. Therfore it is made a speciall note of god his children, and necessarily ioyned to his worshippe: to bee in expectation of the latter daye, and the glory therof. When Paul will set out the commendation of the Thessalonians, and fame that was geuen out of them in all places: he doth no otherwise cõmend thẽ, then that they weare turned from idols to serue the lyuing god, & to waite for his sonne from heauen, which should bestowe vpon them this benefite, to delyuer them from the wrath to come. And in the second to the Thessa. perswading them by that which was in most reuerence & regard with them, and likest to bringe them into the earnest consideration of his words: he frameth his speach thus: I beseech you brethrẽ by the commiug of our Lord Iesus Christ, & our gathering together and vniting vnto him. So that the loking the last daye, semeth to hym to be in great reuerence, regard and assured expectation amonge them: when he maketh their reuerence vnto that, the matter and grounde of this exhortation. And when he laboureth to lift them of the earth, comonly he reareth them vp with no other instrument than this: the waitinge for the glory and hope of an other life. In the 3. to the Colossians he reasoneth thus. When Christ which is your life shall appeare. then shall you appeare with him in glorie, mortifie therfore your earthly members, vncleanes & couetousnesse, which is

1. Thes. 1.

2. Thes. 2.

Colos. 3.

Idolatrie. And in the thirde to the Philippians openyng the meane of their ſtaie from huntinge after the Earth, with the falſe Apoſtles, which minded earthly thinges: Hee ſaieth thus: But our conuerſation is in Heauen, from whence wee looke for a Sauiour, euen the Lorde Ieſus, who ſhall chaunge our vile body that it may bee like his glorious bodye. In the eleuenth to the Hebrewes, the obedience of Abraham in leauinge his owne Countrey, not knowinge where he ſhould become, is aſcribed to this, that hee waited for a Citie that had a foundation, whoſe maker is GOD: for all things in the worlde are ſubiecte to corruption. The great thinges that are ſpoken of Moiſes, in accountinge the rebuke of Chriſte, to bee of more valewe then the treaſures of Aegypte, and his not fearing the furie of the Kinge, is onely imputed to this, that hee was as if he had ſeene him that is inuiſible. The comming of the glory of that great GOD, was alwayes before his eyes. The greatneſſe of the thing and the excellencie of it is noted in theſe woordes: The glorye of the greate God our Sauiour Chriſte. It is the ſame glory, the great GOD our Sauiour Chriſte inheriteth, that wee waite for. It is worth the wayting for, there is cauſe why wee ſhould bee mooued to ſobrietie, hauing ſo greate thinges in expectation. Wee beſeeche you (ſaith Paule) that ye would walke woorthy of GOD, who calleth you to his owne kingdome and glory. The glory of this worlde daſeleth our eyes, and therefore muſt we be drawne vp by meditation of greater things, before wee ſhall be able to let theſe be of ſmall reckoning with vs. The greatneſſe of that glory once thorowly digeſted, would ſet theſe in a baſe and lowe place, it would make them vaniſhe as Smoke from our preſence. The expectation of a tranſitorie kingdome, when it is but once deuoured and digeſted by hope, we

Phil. 3.

Heb. 11.

1. Theſſa. 2.

ſee

see it maketh men neglect liues, goodes, landes, friendes, children and countrie to hazard all. The Merchant that is in expectation of some great gaine, wee see into what vnknowen Countryes, into what daungers by the Seaes hee will commit himselfe. The great regarde and care that is had euery where, to thinges heere belowe, the gredie following after them, the carefull pursuing of pleasures, profites, and honours: doe plainely speake, that the hope of an other life, is not yet setled in the heartes of a great number. Let vs call to remembraunce, howe that this is our day to waite, it is our time to serue: when Christe whiche is our life shall appeare, then shall wee bee glorious and appeare with him in glory. There is no pleasure which the Lorde hath not matched with some griefe and paine, to take off (if it might) our delight, and to fasten it in surer thinges. If the glory of God cannot preuaile with vs, if it cannot chaunge our taste, how shal we looke for renewment? If so great hyre as is his owne glorye, cannot allure vs brutish & sencelesse must our nature needes bee. What a greater argument can we haue of our blockishnesse, then that so greate thinges can get no more attendance. The trueth is, we are not perswaded of the excellencie of them, and therefore in all those places alledged for the wayting of his comming: there is the benefite set foorth with it, and the greatnesse of it, which poynteth at our darkenesse and vnbeliefe heerein, and telleth vs that the glory of this world, standeth as a cloude betweene it and our sight. To conclude, let vs inlarge our hope, and by meditation and Prayer, enter into some consideration of the length, breadth, and deapth of that glorye: so shall we see such a portion in it, as will comforte vs euen in our greatest afflictions, counting it a great honour, that wee are vouchsafed his seruice, as the Apostles haue done.

Now

Nowe wee are to consider of that, which is the thirde thing in this our diuision: to wit, what was geuen to make vs good schollers in this his doctrine, & to become a people zelously geuen vnto good woorkes. The gift is so great as himself, for he gaue himselfe for vs. He laide not downe his life at the pleasure of his aduersaries, being otherwise vnwillinge, but franckly and freely of his owne accord did yelde it vp for vs. This is that which we esteme aboue the benefite often times: the minde of the geuer. Great gifts are darkned, when they come from an vnwillinge mynde, and leese their cõmendation: but a willinge minde aduaunceth the lest gift, that can be. No man taketh my life from me, (saith our Sauiour Christ) but I layd it downe of my selfe. His willingnesse also appeareth in this, that he went foorth to meete them, asking of them whom they sought, and confessing him to be the man. As his aduersaries did not compell him by violence to leaue his life, no more did good deseruing on our part procure him thervnto: And therfore S. Iohn doth herein note a speciall thinge that he beganne with vs, and prouoked vs vnto loue, and not wee hym. This loue was voluntary and not forced. It had likewise the preeminence of beginnyng and prouokinge: and was neither borne nor begotten, of any former benefite of ours to himward. In this gift that was geuen, we are to remember, not onely that moment of his passion, wherin he passed imediatly from life to death: but also the whole course of his life, while he had his aboade with vs here vpon earth. For he serued vs with his life, as wel as with his death: performing in it all that obedience, which the Lord requireth of man. And this obedience vnto the lawe, could not be vrged of duety vpon hym who was Lord of the law, in his owne name, and for himselfe: but onely in respect of vs, whose cause and person hee was content to sustaine. Touching his life, what a rare argument and token of good will was this to begin withall: that he would

Iohn. 10.

Iohn. 18.

1. Iohn. 4. 10.

be

he abased so farre for vs, as to lay downe the maiestie & glorie, wherein he was nothing inferiour to his father, and to take vpon him the estate and condition of a poore and miserable seruant, to leaue the highest estate in heauen, and to goe vnder the baleſt condition here vpon earth, to chaunge the highest dignitie, with the baleſt condition, the greateſt glorie with the greateſt infamie: the place that hath superioritie ouer all, with that which is to serue all? what is the glorie of all kingdomes in the worlde, if they were ioyned together, to the glorie of Heauen? and yet howe impossible were it to intreate him, who is king of the leaſt Iſlande in the worlde, to chaunge his estate with a seruant, to leaue the glory of his kingdome, and to imbrace the estate of the meaneſt subiecte and seruant in the lande.

¶What subiect, howe friendly soeuer in former times he had beene to the Prince, could after long sute preuaile thus much with him? and beholde the king of heauen and Lord of life, doth force this friendship vpon his enemies. It requireth our earneſt meditation of the matter, to conſider the greatneſſe of the goodwil that lyeth vnder it: for it hath neuer before or since been heard off, that the sonne his life, should be the price to purchase vnto the seruant his freedom: that the sonne should be sould to serue, to ỹ end the seruant (nay enemie) might be made free. Wonder at this worke thou earth, & be amased at it ye heauens, for frō the beginning, if al your regeſters were searched, the like shal not be heard of at any time to haue happened. The gift had beene exceeding great, if wee should haue had no more at his hands, then is the seruice of his life, lead in all maner of obedience for our sake heere vpon Earth: but after this obedience vnto the will of his father in all duetie accompliſhed, he himselfe muſt paſſe thorow death, and so become a slaine sacrifice for the sinnes of his seruants. Wherin let vs a litle beholde the weight of suche a worke so shall wee

make

make ẏ better account of him, who hath wrought it for vs. Let vs behold his behauiour when ẏ time approched of his appearing before the iudgement seat of the righteous God for sinners. Which although it be but the enterãce into his passion and suffering, wil notwithstanding let vs haue some sight and tast, wherby to discerne how hard a work he had in hand. When he was to enter the answearing of sinne, he went, as appeareth in the Gospel after Saint Mathew, into a place called Gethsemane, saying to his Disciples: Sit ye heere, while I goe and pray yonder. While he was on the way, he began to waxe heauy, sorowfull, and greeuously troubled. In so much that he (complaining of his grief vnto Peter and the two sonnes of Zebedeus whome he tooke with him) saith vnto them: I feele my heart heauy vnto death, tary ye heere and watch with me. The paine prest him so sore, that hee craueth the comfort of their presence in that combat. Yee may well consider that it is no small matter, which vrgeth the sonne of God, to intreate his Disciples to watch with him. But are they able to afforde him any helpe? Intreth they can giue no helpe vnto the water he hath in hand. It is no great thing that is required, and yet for al that it cannot be obteyned. It is no great matter to looke on, though the matters which be in doing, were neuer so daungerous: and yet the Scripture doth tel vs, that the chiefe of the Apostles could not hold vp their heads, and helpe their maister at his desire, while hee yet was but in the beginning of his conflict, with so much as a cõfortable countenance, no not after he had cõplained of their great vnkindnesse, and expostulating the matter with them, had vsed these wordes towardes them: What coulde ye not watch with me one howre. A wonderfull matter, that Peter the Prince of the Apostles, should bewray so great weakenesse, that beeing sundry times requested by his Maister, could not performe towarde our saluation so little a matter, as is the looking on. So farre

Mat. 26. 36.

was bee from affording either countenance or speach of incouragement, in this cause. The Lorde had a speciall purpose in it, and we are therfore to drawe speciall instruction from this, that there did neuer greater want appeare, neither mo infirmities breake out of the Apostles, then whē the worke of our saluation was in hand. For had they giuen but the least helpe vnto that worke, howe should men haue beene kept from matching them with Christ in the matter of mediation? For many be so mad, that notwithstanding the best of them could not helpe with a comfortable countenaunce, when our saluation was to bee procured; yet will they haue the meanest of them, at least fellowes with Christ at halfe of the Mediatorship? for they will not be perswaded, but that they must pray vnto them, and so haue them fellowes with Christ in the office of intercession. Howe hath the holie Ghost met with man his infirmitie heerin, and remoued all stumbling blockes, that wee might haue free passage to that alone Mediatour betweene God and man, the man Iesus Christ? Who can deny but that the onely wise God did foresee, what great folly and, superstition many would fall into with the Apostles and Saints of GOD? and therefore would haue the woorke of our saluation so cleare and voyde of any helpe from the Apostles, that the chiefe of them could not bee kept from sleeping at the beginning: neither from periurie and forswearing, after a little farther proceeding in the same. For so farre were they from healping our saluation forwarde, that beeing requested to watch and solace their Maister with their sight in his agonie: that they are daunted and lye like deade menne. And when they are wakened, and reproued for that they woulde not watche one houre: by and by they fall faste a sleepe againe, so that no manner of comforte can bee had from them. And no maruell, for the Almightie had determined, that the combate should be single,

perfor-

perfourmed of one alone, and therefore it coulde not be, that Peter and Chriſte ſhould ſuffer togither. In deede there weare two theeues crucified with him, but there was no doubt (which thing the learned doe well note) that the ſacrifice for ſinne, ſhould haue any ſupply from their ſuffering. The fourme of prayer which our Sauiour Chriſt vſed vnto God the father, when hee entred into this agonie, doth likewiſe tel vs what paine & anguiſh he did ſuſtaine. For ſundry times he made this petition vnto God: O my father, if it be poſſible let this cup paſſe from me. Let vs ceaſſe to meruel that the Apoſtles did beare no part in it, for this his prayer doth declare, that Jeſus Chriſt had his hands full of it. Let vs not meruaile why the Apoſtles had no more luſt nor affection to deale in it: for Jeſus Chriſte him ſelfe, if he had followed the ſence and perſuaſion of his fleſhe, had flatly refuſed it, fainted at the firſte, and neuer haue gone thorowe with it: O my father if it be poſſible let this cup paſſe. How heauy a waight of our ſinnes was vpon him, not onely, is bewrayed by his prayer: but alſo by the droppes of blood that fell from his face, and by his often paſſage, as a man greatly diſtreſſed and in ſore anguiſh: from his Apoſtles, to the place where he prayed, and from thence, to them againe. Sometimes waking them and ſeeking comfort from the ſight of them, and ſometimes againe intreating his father for fauour. Neither doth hee this once and away, but ſundry times doth he renewe it, and make often attemptes to haue eaſe by it. This was the beginning of this his conflict. Much anguiſh was in it as you haue heard, and little comforte comming from any, yet the farther he proceedeth, the more his paine increaſeth, and the leſſe comforte he feeleth. Before hee had the ſight of his Apoſtles, albeit they could not be kept waking for his comfort, now they all flee and forſake him, ſaue Peter, who did abide by it a while, but in the end did forſweare him. His father whome before hee did attempt to

intreate

intreat, now standeth foorth taking the place of iustice, & the seate of iudgement, & summoneth al his seruauntes to appeare and answeare for their sinnes: Then the sonne of man Iesus Christ commeth foorth to the barre, & appeareth in the person of all sinners, there standeth he to receiue sentence, & afterwards executiō accordingly, which coulde be no slender punishment, for it muste be a sufficient satisfaction for the sinnes of all his seruauntes. It coulde be no litle blowe that hee did beare, for why it was suche a one, that the sinnes of all his seruantes did dye of it. Howe coulde it be a litle stripe or stroke, that was the death of so many sinnes? May vniuersaly of all the sinnes in his seruauntes? When he went vnder it, this speache of his: [O GOD, my God, why hast thou forsaken mee?] did sufficiently testifie what waight and burden hee had of it. Before he was forsaken of men, and his deareſt Disciples had leaft him: Now sinne hath set his father against him, and hee feeleth him an vtter enemie vnto him. For that hee wrestled not with an ordinarie and vsuall kinde of deathe, his words to his father doe bewray. He was to beare the punishment for sinne, which muste touche him, els howe should we be perswaded, that the punishment was sufficient, and meete for suche a matter. Beholde a true ballance, wherein to waie sinne, a Glasse that will geue vs the true sight of sinne. Looke vppon this glasse ye, which thinke that at your last houre, ye shalbe well enough able to driue away sinne with a sigh. Beholde this spectacle, yee that take sinne in young men to be the grace of those peeres: and so slender a matter in olde men, that it cannot abide the least breath, or sight of one that hath gray heares. You see when sinne is to be aunsweared, the Apostles left it, and Christe him selfe did sundrie wayes declare, that he had enough of it. Wee may see sufficiently by this, that they neuer felt the sting of it, who in their speaches and remedies appointed to redresse it, doe

geue out so slenderly of it. There is one thing whereof we are especially to be admonished, that wee neuer make our selues giltie of so great vnduetifulnes against our god, as to cal his diuinitie into question, because he was hũbled vnto this anguishe and paine in our person, and bewrayed such sence and feeling thereof in our nature. For how doe we answeare the Lorde, if wee will let him haue no longer any honour from vs, for that he was so greatly humbled for v[illegible]? Hereby we may sufficiently see and discerne, what a cursed and counterfayte Christe, that is, which H.N. hath brought into the worlde. For H.N. his Christe, was not first God, and then after when he was to suffer made man, but first man, and after by his suffering, was Godded with God. He gaue no speciall argumentes of good will vnto vs by his passion and suffering: for him selfe had the greatest benefite by it, insomuche as that he coulde not haue beene saued without it. He is not this true Christe, who offered him selfe a sufficient price, for all the sinnes of his seruantes: for he leaueth euery one to answeare for his owne sinne, telling him that he him selfe and no other is to answeare for it. And therefore looke what the sinnes of. H N. his Christe cost him, the same price muste they pay for theirs, if they will beleeue him. All the helpe that they haue from him, is that he hath paide his money before them, so that nowe they shal not neede to trouble them selues, either about the price, to spende any long time in learning what is required: neither yet about the maner, to vnderstande where and howe it is to be paide. If anye doe marueile howe H. N. can make away this so plaine an historie, let them vnderstande, that it is well knowen to those, who bee any thing acquainted with him, that to sinke any historie, H. N. will require no more, then one single shot of an Allegorie. The Lorde graunt that they which thus abolishe the true Christe, and his office, to set

vp

by so cursed a creature in his place, may bee looked to in time: before they shal drawe others into the same condemnation. Christe Iesus gaue him selfe for vs, to purge vs, that we might be a peculiar people vnto him selfe, zelous of good woorkes. Heere are all the carnali Gospellers condemned, who liue in hope, that vnder the countenaunce of their profession, all libertie of life, will well enough be borne out: that make Christe his death to be nothing els, but a baude vnto their lewde lyfe. Heere may wee see that the Lorde hath not laide downe his life, to purchase no other thing at our handes, beside a profession of the trueth: but that hee bought with his blood a zelous addicting of our selues to christian conuersation. It is a woonder to see howe the wicked will boast of the benefite of Christe his blood, howe mightie it is to merite, how sufficient to saue from sinne: But for all that will they not geue ouer anye libertie of life, that before they haue enioyed: whereas it was geuen to purchase a newe conuersation, aswell as a newe profession. For hee gaue him selfe for vs, that wee might geue our selues vnto him, a peculiar people zelous of good woorkes. Let vs marke it then my brethren, that he gaue him selfe for vs, to haue the honour of a Christian life frō vs. He left his life for vs, that our life might be let out to honour him. He made not so slender a purchase with so great a price, as that if hee had a good sigh, or a good word at our last breath, that would suffice him: his life was geuen for the purchase of a zelous geuing of our liues to the woorks that please him. And therfore doth the Apostle tell vs that we are not our owne men, to frame our life after our owne liking, but are to serue the Lorde, both with our body and with our spirite, because they are the Lords, bought of him with a price. If we humble not our selues to a zelous folowing of good woorks, we whold the lords due, for he hath paide a great price, to purchase a good life at

1. Cor. 6. 20.

our handes. Hee hath with no smal price, but dearely bought of vs the honor of a life, led in zelous obediẽce vnto his word. For we are not barely to geue some good words, either els to shew some good countenance toward religion and christian conuersation: but to haue our conuersation declare that we are affected with the same, & become studious of such an estate of life. Suche men declare themselues to be that peculier people, for whō the Lord laide out his life. As for those who walke so indifferently betwene true religion & false, that a man can not discerne whether they are more inclined vnto: As also those that walke so euen betwen a ciuil life, & a christianlike behauiour, that the difference is not easilie discussed: they do declare themselues as yet not to be affected in desire, towards those dueties which the Lord hath laid vpon his. Now where this purchase of his hath taken place, they are become a peculiar people zelous of good workes. If colde christians haue so litle comfort from the death of Christ: what shal become of them, that are sworne enimies, either to true religion, or els to good life, & christiã behauiour? It is said here by the Apostle, that we must be purged, to become a peculiar people vnto our God, zelous of good works: which office of purging, the holy Ghost perfourmeth not by miracle, but by meanes: wherein we haue great cause to be thankeful vnto God, that whereas our foode was exceding grosse vnder the gouernment of the Pope, as hauing only for diet the inuentions of man: Nowe that pure and fine foode of the woorde of God, is not only made lawfull vnto vs, but also liberally layde out for vs. But herein againe, we ar bothe to confesse and acknowledge our want, that seing we are not voyde of sinne, while we remayne in this flesh, and therfore haue neede to be often purged & clensed: our purgations (for all this so greate a change & so good a constitution of the minde vnder the Gospell) be nowe at this day nothing diuers from those, that were vsed in that

great

that greate grossenes which we had vnder the Pope. The Cannon lawe I confesse might purge somewhat in those times of ignorance, when because the foode was so grosse, the minde coulde not but be full of great and grieuous humors: but now the constitution of our mindes beyng altered, by reason that the foode is so cleane diuers from that it hath benne, how can it purge to any purpose? Let vs therfore euery one pray, that seing by reason of this good diet of the Gospell, the state and constitution of our minde is chaunged: in steede of the Cannon lawe, which passeth ouer many daungerous humors, and purgeth them neuer a whit, by reason of the great grossnesse that is in it: We may haue rules & Canons out of the worde of God, which will pearce further, & purge other humoures, wherof we haue great store, & those such, as do greatly blemishe the Gospell, and causeth so greate slaunder vnto our profession, as hyndreth many from comyng thervnto. Howe often doth the whole body of this realme assēble togeather in that highe court of parliament, to redresse those euils that are amonge vs, ether in bodie goods, or name: making new statutes: and repelinge olde, accordinge as by that wisdome and experience which God hath giuen thē, they see & perceiue any danger either present, or shortly lyke to fal vpō them? But as for the Church, which Sathan maliceth infinitlye more, and therfore maketh many sorer assaltes against the same: how slenderly in all such assembles is her estate thought vpon? And what statutes are their made, to preuēt the practises of Sathan? Or what old ones be once repelid, how vnprofitable or hurtfull so euer experience doth tel vs that they be? The Lord touch them with the care of it, who haue especial authoritie to redresse it. I haue already bene verie long, and the weather hath bene very tedious vnto you, a woorde therefore or two of the last point, and so I make an ende.

The maner of teaching, & trayning of schollers in Christ

his schoole, is by teaching, exhorting, and rebuking these thinges, saieth the Apostle: Speake, exhort, and rebuke with all authoritie. We cannot conceaue the matters of saluation, by and of our selues, they must be taught vs, and when wee yeelde vnto them in iudgement, beeing perswaded of the truth thereof: it is another labour then the former, to be rightly affected with them. And therfore they must be pressed vpon our affections by exhorting, and rebuking, for we are not by and by truely touched with our dutie, and humbled to the obedience thereof, when once wee haue subscribed in our iudgement, to the truth and equitie of the thing. Men muste haue speciall cunning and skill from God, that shall come within vs, and make vs in iudgement and affection, to yeelde vnto duetie: howe shall they preach saith the Apostle, vnlesse they be sent? This argueth a strong and a woonderful corruptiõ to be within vs, which hath so blinded our reason, and hardened our affection, that they must bee men of speciall giftes and graces, that shalbe able to open the eyes of our mind, to conceiue the trueth, and to touche our affections so, as they shalbe moued to make conscience of the same. We may well discerne then howe vnprofitable those ministers bee in their place, who know nothing how to exhort and rebuke. Who woulde hyre into his harueſt a Mower, that coulde not set an edge vpon his sith, when it should happen to be blunted by stones, or other thinges, that were hid in the grasse? And is not teaching, exhorting, and rebuking, the edge of the worde, which maketh it cut? And be not our heartes of themselues, if Sathan shoulde cast in no outwarde occasions, a grounde that is full of stones? and what shoulde hee doe then in the harueſt of the Lorde, that cannot geue an edge to the worde, by strengthening the trueth of the doctrine, if false Prophets and Teachers should cast in stones of heresie, & erronious opinions: nor yet by waking and rowsing the affections of men, by exhorting, and rebuking

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according to sound doctrine, when Sathan shall (as he dayly doth) cast in great and mightie stones of securitie, and hardnes of heart? Nowe the Scripture hath plainely foretolde vs, that in these latter Dayes especially, the Lorde his fielde shalbe full of suche stones. It is a matter, that ought to gette both teares and prayers from vs, euen in the behalfe of the Lord, as wel as in respect of our selues: to see so many vnmeete men in our countrey, carie sithes into the Lordes haruest, who when once they meete with any stoppe, and bee set but a little beside their booke, must bee forced to returne home with their sithes vppon their shoulders, and let the Lordes medowe continue, vntill it shalbe withered, or eaten vp of the aduersarie.

The Lorde geue them heartes to thinke of it: whose labour although it were but a little, might doe greate good for the reformation thereof. And as the Churche hath a great plague of these men, so hath it of another sort, who haue giftes, and are well able to teache, and to exhort, but yet for all that they will not abide and bee resident vppon their flockes, to discharge that duetie in their owne persons, but carelessely committe them ouer vnto others. An offence that in the greatest darkenesse of Poperie, hath bene founde faulte withall among themselues, and taken to haue beene the onely decay of their kingdome. And therefore a pitifull thing yt is, that in this light of the Gospel, it should not be acknowledged, that there is great sinne in suche thinges. Espensæus a Popishe Prelate, affirmeth that a famous Preacher of his time, did oftentimes thunder out agaynst those men, that so carelessely set ouer their charges vnto others: telling them plainely, that the Lorde woulde serue them in the woorld to come, according as they did serue him here: *Adibunt per Vicarios paradisum, in persona, inferos.* The Lord (saith he) will send such men to heauen, by Vicares, and

Espensæus in Timotheum.

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and to hell, in their owne persons. He confesseth that the Preacher, did openly denounce such iudgementes against them: *Solitus est palam illis polliceri vicariam salutem, personalem verò perniciem.* Others shal go to heauen for them (saith he) for as for themselues in their owne person, they must be of necessitie resident, vpon a personage of theirs in Hell, which is called perdition. The speache as he confesseth, is ouer pleasant, for so weightie & graue a matter, as also for so heauy and harde iudgement. God graunt that so pleasant speache, may finde gentle and courteous intertainement, with so many as shalbe founde faultie herein. Well so great is the corruption of oure nature, that wee haue neede of diligent teaching, exhorting and rebuking, if we shall yeelde any glorie vnto our god, or good exãple to our brethren. To conclude therfore, (for I haue stoode long, and am afraid, haue wearied you as wel as my selfe.) The Lord of all Maiestie & power graunt, that as Christ Iesus, when he came into the worlde, founde the Sheepheards of Iurie carefully looking to their flockes: so when he shal come againe to iudgement, he may finde those shepheardes, who haue his Church, and chosen people for their flocke, so diligently watching and faithfully attending ouer the same: as that by the meanes thereof, he may haue great glorie from his people, by plentifull fruites of godlinesse, righteousnesse, and sobrietie: and that the Gospel being in all places thus glorified, our consciences may bee truely cõforted in Christ Iesus, To whom with the father and the holy Ghost, one true and euerliuing God, bee al honour, glory, & dominion, both nowe & euer. Amen.

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